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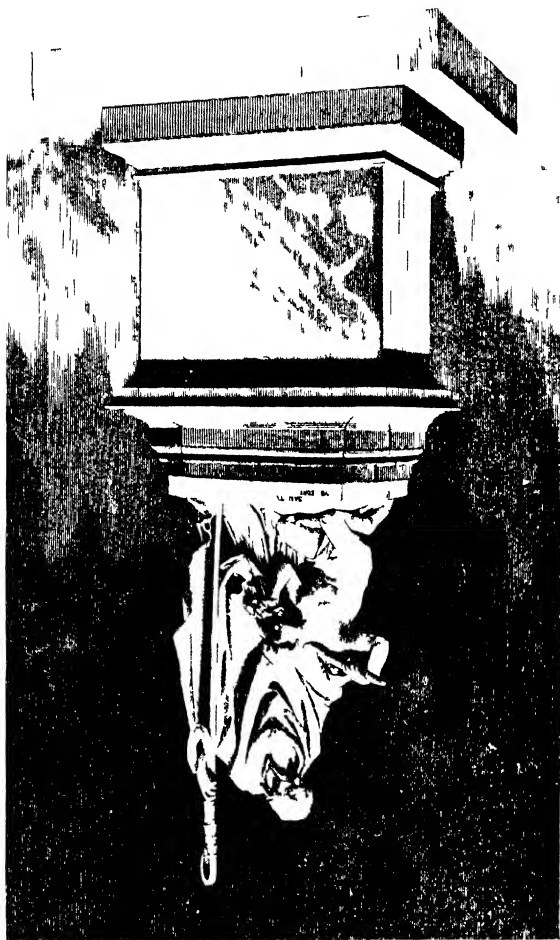
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SEVENTEENTH CENTURY



LIFE PICTURES

FROM

SWEDISH CHURCH HISTORY

BY

NILS FORSANDER



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To the Young People of the Augustana Synod.

My dear young friends:

Our Lord and Saviour Jesus Christ loved the Church and gave His life for her. Should not we then live for Him and love our dear Evangelical Lutheran Church? She is the glorious belonging of Christ. By her faith and confession she is built upon Him, the eternal rock, and has access to Him in the pure Word of God and His holy sacraments. Our evangelical faith, confessed by our fathers and forefathers in their life, their teaching, and their hymns, is a rich and blessed heritage, which we, by the grace of God, will keep faithfully in this free country of ours. But in order to grow and become a blessing for coming generations, our Church must be deeply rooted in the Word of God and in the knowledge of His goodness and mercy toward us and our fathers, that like the oak, with its roots deep in the ground, she may grow ever stronger and better able to endure the storm.

The following Life Pictures from Swedish Church History are modestly offered to you in

the hope that they may help you to attain a better understanding and a keener appreciation of our spiritual heritage from the old mother Church. May the Lord give us all a will to love Him and His Church, and power earnestly to contend for the faith which was once delivered unto the saints.

Yours in Christ,

NILS FORSANDER.

*Augustana College and Theological Seminary,
Rock Island, Illinois, September, 1913.*



[The net proceeds of the sale of this book will be added to the Dormitory Fund of Augustana Theological Seminary.]



fyest wi nae pik lichte hure pik
diu andelike vnderstandelike Bifru

SI BILGITA

THE CHURCH OF SWEDEN IN THE MIDDLE AGES.

I. *Ansgar and the First Christian Missionaries to Sweden.*



CHURCH History is the record of God's gracious, wonderful and mighty deeds, showing how by his Spirit and Word he rules his Church and conquers the world. At the same time Church History is an instructive lesson, showing us that in His wisdom and grace He has appointed and endowed certain men and times for the upbuilding of the Church in all lands, and for the vanquishing of the works of Satan.

In the present missionary age we should deem it a Christian privilege, as well as a rich source of joy, comfort and encouragement to remember those good teachers who brought the gospel of Christ to our forefathers. Let us all humbly

thank God that he sent his servants to them, when they dwelt in the darkness of gross idolatry and in the shadow of death. It is then certainly also right and proper for us to honor the memory of *Ansgar*, who was the first Christian missionary to Sweden, and who has been rightly called "The apostle of the North." His true fear of God and self-sacrificing love of Him and of his fellow men, as well as his patience, faith, hope and endurance ought to inspire us to be more faithful and persevering in the service of our Lord and Saviour.

Ansgar, or *Ansgarius*, was born in Picardie, a province of France, in 801, and was probably of Frankish descent. His mother, a pious lady, died when he was five years old, and he was then placed by his father in the cloister of Corbie, founded in 657, on the river Somme, not very far from Amiens in Picardie. The noble Adalhard, a cousin of the illustrious Emperor Charlemagne, was then its abbot, and *Ansgar* remained until 823 at its renowned convent school, dedicated to St. Peter. During the period extending from Charlemagne to the death of King Charles the Bald, 768—877, this school gained a very high reputation for learning and Christian culture, and was doubtless instrumental in preparing *Ansgar* for his life work.

The religious spirit of Ansgar was very early molded for his future vocation by certain dreams, occasioned partly through his peculiar bent of mind and partly by his environment. One night during his first years in the cloister he dreamed that he himself was in a dismal marsh, but nearby lay a pleasant plain, where he saw approaching him a company of holy women clad in white and among them his own mother. One of them, whom he took for the Virgin Mary, asked him: "My son, would you like to come to your mother?" When he had replied affirmatively to that question, the Virgin Mary said to him: "If you wish to be one of our company, you must not indulge in vanities and childish pranks, for we will not tolerate vanity and idleness, and whosoever finds pleasure in such things cannot be in our company." So deep was the impression of this dream on Ansgar's mind that he withdrew from childish folly, and at the age of twelve years became an ascetic of the order of St. Augustine. But in spite of his prayers, reading and singing, his ascetic zeal languished, and he found no peace for his troubled soul. This depression reached its depth in 814, when he was informed of the death of Charlemagne, whom he had seen shortly before in imperial power and glory.

But the night before the following Pentecost

came the turning point in young Ansgar's life. That night he dreamed that he died and was conducted by St. John and St. Peter first through purgatory and afterwards into the glory of the heavenly paradise. There he saw a great multitude of saints and also the twenty-four elders sitting on their thrones, and he heard them all with unspeakable words praising and adoring God. He saw the glory of the Lord, and he heard a heavenly voice saying to him: "Go, and come back again to me!" Ansgar awoke from the dream, trusting in the grace of God, willing to serve him, and hoping to receive a martyr's crown. His faith and love of God were further strengthened by another dream he had two years afterwards. He then saw the Lord Jesus Christ in His glory and fell down at His feet. On His gentle call Ansgar arose and confessed those sins he remembered, and the Saviour said to him: "Be not afraid, it is I who blot out thy transgressions." From that time Ansgar believed the forgiveness of all his sins for Christ's sake and praised God for his rich and unmerited grace to great sinners.

Ansgar became a teacher at the convent school. In 823 together with some other monks he was transferred from Corbie to Corvey in Westphalian Saxony. This branch cloister had, in the

previous year, been erected in a beautiful valley near the river Weser, for mission work among the heathen Saxons. These Saxons had been deported thither by Emperor Charlemagne during the cruel wars by which he tried to convert them to Christianity as well as conquer their native land. At Corvey, Ansgar was the principal teacher and was at the same time preacher in the convent church. Here he came in contact with the worshipers of Odin, or Wodan, and thus became acquainted with the religion of the Teutons and the Northmen.

In the meantime a Danish king, Harold, was driven from his country, and came, in 826, to Ingelheim, an imperial residence near Mainz, to secure help from Emperor Louis the Pious. This was promised Harold on condition that he would embrace the Christian religion. He and his queen and followers were thus baptized at Mainz; but when the question arose, who would go with these fierce warriors to confirm them in the faith, nobody about the court was willing to undertake such a mission. Valo, the new abbot of Corbie and brother of Adalhag, however, declared immediately that none was so well fitted for such an important mission as Ansgar, one of his trusted monks.

Ansgar was called and replied: "I am ready

for anything in the service of God." His zeal induced Autbert, a fellow monk, to volunteer to go with him to the pagan country, and so they went with Harold to Cologne, where the company was given a splendid boat by Archbishop Hadebold, who was very much interested in this new missionary enterprise. When they had reached Denmark, Ansgar began his mission work in Schleswig and at Hadeby then opened a school with some twelve boys, of whom several had been slaves, together with some Christian prisoners of war whom he had ransomed. Many pagans were converted and received holy baptism, but King Harold was again driven out of Denmark, and Autbert was compelled, on account of illness, to retire to Corvey, where he died in 827.

From Sweden a remarkable embassy came the same year to Emperor Louis the Pious at a diet at Worms, the same city where nearly 700 years afterwards Dr. Martin Luther proclaimed the true Christian gospel before the emperor and the princes. The Swedish ambassadors asked also, perhaps privately, for Christian missionaries, because there was in that far off country a longing for the religion of the "White Christ." To this request the pious emperor listened with joy and consulted with Valo, who again pointed to Ansgar as the most suitable missionary to the Swedes

as well as to the Danes. Having been summoned, Ansgar entered prayerfully on the new missionary work among these fierce warriors, about whom the Christian people in southern Europe sang in the litany: "From the fury of the Northmen, O Lord, deliver us!" The abbot gave him Witmar, a venerable brother of the cloister, as his companion, while the monk Gislemar was sent with them to Denmark. Gislemar, a man tried in faith and good works, had a burning zeal for God.

On the voyage from Denmark to Sweden pirates, "vikings," attacked their ship and deprived the missionaries of all their property, consisting mainly of forty books for worship and some presents from the emperor to the Swedes. The Christian missionaries were put on shore utterly destitute, but Ansgar would not return, as he was confident that his mission was in the hands of God and would, in spite of all obstacles, receive His blessings, who had sent him to preach the gospel. Ansgar and Witmar traveled a good part of their remaining long journey on foot through deep forests, and at last, in the spring of 830, they came to Birka, an important commercial town situated on Björkö, an island in Lake Mälaren. Here they were well received by king Björn, who, having taken counsel of his court, granted Ansgar by royal decree the right to preach. This was

very welcome to the many Christian captives of war at Birka who were longing to hear the gospel and to receive the holy sacraments. Several natives were also converted and baptized, among whom was Hergeir, the governor of the town and the most trusted friend of the king. Hergeir received baptism, built on his own property the first church in Sweden, and "became strong in the Christian faith." As one of the first converts may also be mentioned Frideborg, a wealthy widow, who proved a true Dorcas among the first Swedish Christians. After diligent and successful labor during a year and a half, the missionaries returned from Birka to the emperor, bringing with them greetings in runic characters from King Björn.

The emperor rejoiced at their great success and immediately instituted an archbishopric of the North at Hamburg. As archbishop of this new church province, the largest in the Roman church, Ansgar was solemnly ordained by Drogo, the bishop of Metz, assisted by three archbishops and other prelates. To the Hamburg cathedral the emperor donated an imperial estate called Turholt, and on Ansgar's visit to Rome Pope Gregory IV. confirmed him in his office as archbishop by giving him the pallium and appointing him together with Ebo, the archbishop of Rhimes, as

apostolic vicar and legate to Sweden and Denmark.

For the advancement of the mission in Denmark Ansgar made several visits to that country, and as his bishop and vicar in Sweden he ordained Gauzbert, a relative of Ebo. Gauzbert, as bishop called Simon, at first met a favorable reception from the Swedes and induced them to build a church, but the heathen populace soon grew furious. In 845 Gauzbert was driven from the country and his nephew Nitard killed. The latter thus became the first Christian martyr of Sweden. The little Christian church at Birka remained for seven years without a pastor, but Hergeir did the work of an evangelist, supported for some time by a hermit by the name of Ardgar, sent by Ansgar. Having comforted both Hergeir and Frideborg on their death beds, this missionary left Sweden.

During this time Ansgar educated some Danish young men for the holy ministry, but he had to suffer many adversities in Hamburg. The city was ravaged and burned by piratical vikings. The church built by Charlemagne, the cloister built by Ansgar, and a library donated by Louis the Pious, all vanished in the flames. Turholt, the archiepiscopal country estate, was appropriated by King Charles the Bald, and Ansgar,

destitute of all things save his childlike trust in God, exclaimed with Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." After the death of the bishop of Bremen, King Louis of Germany came to the aid of Ansgar by making him also bishop of that diocese. Against this act the archbishop of Cologne protested, because Bremen had belonged to his territory; but in 864 the noble Pope Nicolaus I. authorized the union of the dioceses of Hamburg and Bremen and appointed its archbishop apostolic legate to the North.

Ansgar, having tried in vain to persuade Gauzbert to return to Birka, in 853 undertook his second missionary journey to our old fatherland. The German king Louis favored his undertaking and the Danish king Erik, or Horek, whom Ansgar first visited and whose confidence and good will he had already gained, sent one of his own men with him to Olof, who at that time was king at Birka. King Erik also sent with them a letter to Olof, testifying that "he had never known so good a man, or found such fidelity in any, as in Ansgar." After a voyage of twenty days they arrived at Birka and met the few remaining Christians. King Olof and his men were just then sacrificing to a former King Erik, whom they had elevated to a place among their gods; for in the

Norse religion not only powers of nature, but also progenitors of the tribe were worshiped as gods.

Under such adverse circumstances many discouraged Ansgar from proclaiming publicly the gospel of the cross, but being strong in faith and prayer, he was of good cheer and trusted in the promises of God. On the advice of his friends Ansgar invited King Olof to be his guest, made him presents and showed him his credentials from the king of Denmark. King Olof gave him permission to preach, stating, however, that the case had to be brought before the Ting, which was a general assembly of all the freeborn men, to be approved by them. At this assembly the sacred ballot first decided in favor of free preaching, but at this the warriors murmured, opposing strongly any toleration of the new religion. A venerable old man arose at last, telling them what a mighty God the Christians' God was and how he had proven himself a helper to those who invoked him in perils at sea, and declared that not a few, in their desires to be baptized, had journeyed even to far off Dorstadt (a town near the present Utrecht in Holland). In closing, he gave his countrymen this admonition: "Take heed, good people, and listen to my counsel. Do not throw away this opportunity. If perchance we lose the favor of our own gods, then it is a good thing to

have the grace of this God, who always and in all circumstances can and will help all who call on him." The result was that the Christians were permitted to preach, and this decision was confirmed at a second general assembly of the Swedish warriors and free men.

By the gracious help of God, Ansgar now established the mission work in Birka. Several Swedes were baptized and a new church was built. After some time Ansgar returned to Bremen, having entrusted the care of the Christians at Birka to his companion, the preacher Eribert, a nephew of Gauzbert. Ansgar himself, however, during all his life took a heartfelt interest in the Scandinavian mission fields.

While in the convent school at Corbie Ansgar had found true peace in Christ Jesus, and he proved his faith by his works. True, Ansgar's piety had a mediaeval coloring. He wore coarse sackcloth next to the body, and nearly half his life was a fast-day, but his whole life was a prayer without ceasing and a devoted service of God and his fellow men. It is said of Ansgar that "he sang psalms and tied nets," and thus, like the apostle Paul, he burdened not his converts. He set aside the largest part of his income for the poor, erecting for them a hospital in Bremen. Another chief care of his was to redeem captives

and slaves. Thus he once freed a widow's son, who was sold in Sweden, and brought him back to the arms of his mother.

Ansgar wrote some pastoral letters, which, however, are all lost, and a collection of short, edifying prayers, called *Pigmenta*, to Psalms of David.

As specimens we will quote those applying to Psalms I and II. Ps. I: "Make us, dear Lord, to be as a rich fruit tree before Thy face, watered by Thy rain, that we may become worthy of pleasing Thee by the abundance of good fruit." Ps. II: 'Break, O Lord, the bonds of our sins, that we as Thy servants may have the desire to serve Thee in fear and reverence.' He also wrote a biography of Willehad, the first bishop of Bremen, which has the following preface: "When Christians narrate praiseworthy acts of the saints, it is done thereby to preach Christ, to glorify Christ; because it is by His power that they have become conquerors, having by His grace persevered in good conduct. It is by the grace of God—according to the words of the Apostle—that the saints are what they are."

When Ansgar grew old, his mind was sometimes troubled by the fact that his fond hopes of martyrdom were not fulfilled, but he overcame at last this sentiment. Feeling that the day of his departure had come, he gave a feast to his

clergy and to the poor, ordering public preaching and divine service. He himself exhorted his clergy to faithful care of the souls and especially to mission work among the poor heathen. According to his wish the clergy chanted the Ambrosian hymn "Te Deum" and the Athanasian Creed. The next morning he took the holy sacrament, prayed to God and repeated especially the following Scripture passages: "According to Thy mercy remember Thou me for Thy goodness' sake, O Lord" (Ps. 25: 7). "God be merciful to me, a sinner" (Luke 18: 13). "Into Thine hand I commit my spirit, Thou hast redeemed me, O Lord, God of truth" (Ps. 31: 5). And thus Ansgar fell asleep in the peace of Jesus Christ on the third day of February, 865. He was buried in St. Peter's church in Bremen and soon afterwards canonized as a saint. Rimbert, Ansgar's disciple and successor as archbishop of Hamburg-Bremen, shortly after his death wrote a biography of this humble and faithful servant of God, "the apostle of the North."

This Rimbert took a hearty interest in Ansgar's missionary work and visited both Sweden and Denmark. So did also another archbishop of Bremen, Unne, who died at Birka in 936, and his successor, Adaldag, himself did missionary work in Denmark and sent to Sweden a Dane

named Odinkar, who with some success carried on mission work there. From England came a missionary, *Sigfrid*, by the Norwegians called Sigurd, who, in 1008, baptized Olof Skötkonung, the first Christian king in Sweden, at the well of Husaby, in Västergötland. Sigfrid preached in Småland on such important gospel texts as John 3: 5; 3: 16; Luke 15: 7, and built a church at Östrabo, now Vexiö, where he died in 1030.

From this time Christianity was rapidly spread over the whole of Sweden by the zealous work mostly of Anglo-Saxon missionaries, although *St. Stephen*, the apostle of Helsingland and Norrland, was sent from Bremen by Archbishop Adalbert. Most prominent among the Anglo-Saxon missionaries were *Bernard* (†1019), "the apostle of Skåne" (Lund); Abbot *David* (†1082), who preached the gospel in Västmanland (Västerås); and *Eskil*, in Södermanland (Eskilstuna). Eskil's work there was continued by *Botvid*, a native Swedish missionary baptized in England, who died in 1120. The three last-named missionaries became martyrs to the Christian faith.

King *Inge the Elder* enjoined all his subjects to be christened, and ordered the heathen sacrifices abolished. At the Ting he was subsequently pelted with stones and obliged to abdicate, and his brother-in-law, *Blot-Sven*, or Sven the Sacri-

ficer, was elected to succeed him. But later, in 1082, by Inge's victory over his heathen rival, the pagan power was broken in Upper Sweden, and the Christian religion became at last fully established in Sweden during the reign of St. Erik, 1150—1160.

To our heathen forefathers the gospel of Christ was thus brought first by Ansgar and German missionaries, but after the Danish conquest of England (and with greater visible progress) by English missionaries, just as enterprising Anglo-Saxon missionaries had previously come with the gospel message to Germany. In His rich grace and mercy, God rewarded this English missionary activity by causing the Evangelical Lutheran doctrine to be preached in England during the Reformation century. And it seems likely to be the aim of our almighty and merciful Lord God that the Lutheran Church shall now bring its whole and unfalsified gospel truth to the Protestant Reformed Churches in America and thence to all other nations.

Merciful Lord God, we praise and thank Thee, that Thou didst send Ansgar and other faithful missionaries with the gospel of Christ to our forefathers! And we humbly ask Thee, for our dear Saviour's sake, to make us all Thy true servants, that we may keep Thy holy Word and



CATHEDRAL OF LUND.

Sacraments, and bring these blessed means of grace to our fellow men both at home and in the dark heathen lands. Amen.



II. *St. Erik and St. Birgitta.*



T. ERIK reigned over the people of Svealand from 1150 to his death in 1160 and over the whole of Sweden during the last two years of his life. According to the ideals of the Catholic Church in the North he was the noblest and most pious of Swedish kings during the Middle Ages. In all Sweden his name was universally honored and cherished because of his religious life, his laws, his crusade in Finland, and his violent death. As a king he was a law-giver and a churchman, and afterwards he became the patron saint of the Swedish people, though without official papal canonization.

Personally King Erik lived a virtuous and almost ascetic life, and in all respects he was the best exemplar for his still uncultured people. As a true father of his people he traveled about in the country and saw to it that law and justice were maintained, and that peace and mutual forbearance prevailed among all his subjects. He

raised the respect for woman and marriage by enacting a law that gave legal rights in property to married women. Thus up to the time of Gustavus Adolphus the following form was used by the father at the betrothal of his daughter: "I give thee this my daughter to be an honor and helpmate to thee and to have half thy bed, thy doors and keys, and every third penny in thy goods movable and immovable, and all the rights which Upper Sweden has from St. Erik, and which St. Erik gave. In the name of the Father, and of the Son and of the Holy Ghost. Amen."

The papal legate Nicolaus of Alba, afterwards Pope Hadrian IV., came to Sweden to organize a Swedish Church province with its own archbishop, and held a council at Linköping in 1152, the first Church council in Sweden. But the prelates from the northern parts of the country could not agree with those of the southern, either on a candidate or on the archiepiscopal residence, and so there was no installation in such office. The Eastgothic king Sverker was present at the council, and the legate induced him and the people to pay a yearly tribute to Rome, the so-called St. Peter's pence, as other European people did. It is, however, quite possible, that this was done with the understanding that the Swedish clergy should

be exempted from the papal church law forbidding all priests to marry.

Zealous for the Christian faith and the salvation of the pagans, King Erik undertook to convert the heathen Finns who used to plunder the Swedish coasts. At first he offered them holy baptism and peace. When they spurned his friendly proposal he began, in 1158, a crusade at the head of a band of free and devoted men. He landed with his fleet at the mouth of the Aura river, where the city of Åbo is now situated, and there in a bloody combat the Finns were subdued. When the king saw the many dead lying on the battlefield he wept bitterly. To one of the warriors, who expressed surprise over the king's grief, he said: "I am glad and I praise God for the victory, but I am sorry for the loss of so many souls, who could have gone to heaven, if they had accepted the Christian faith." King Erik was a true Christian but a child of his age. Many Finns were afterwards baptized, some of their own free will, others by compulsion. Henry, bishop of Uppsala, though born in England, accompanied the crusaders, and to him the king gave a commission to bring about conversion of the Finns by instruction and baptism. The bishop labored with apparent success, until he fell a martyr at the hands of the Finn Lalli.

King Erik returned to Uppsala, and there on the 18th of May, 1160, while he attended mass in the Holy Trinity Church, one of his warriors came with the sudden news that a Danish prince, Magnus Henrikson, a descendant of King Inge the Elder, had entered the town and was approaching the temple. The pious king, unwilling to interrupt the divine service, answered the warrior: "Leave me in peace until the mass is ended, and whatever may happen afterwards, I hope to God that I may elsewhere hear a still more glorious divine service." With his little flock King Erik was overcome outside the church, all his warriors fell, and he himself was beheaded by his treacherous enemy. During the Middle Ages this day was celebrated yearly in Sweden, and the banner he carried in the crusade against the Finns was considered a sacred object, bringing victory and good fortune to all who carried it. The most solemn oaths, by king or peasant, were sworn "*in the name of God and St. Erik, the king.*"

St. Birgitta is the most universally known and honored of Swedish women. St. Ansgar, St. Erik and St. Birgitta are the three noblest representatives of the Roman Catholic Church in the history of Sweden. Her father, Birger Person, a kinsman of an archbishop of Uppsala and several other

bishops, had made a pilgrimage to St. James of Compostella in Spain and was lawman (superior judge) at Finstad, Uppland, where Birgitta was born 1303. From him Birgitta seems to have inherited her love for pilgrimages and pious institutions, as well as for law and fearless, impartial judgments.

After her mother's death, in 1314, Birgitta was left in the care of her aunt Ingrid at Aspnäs. Here Birgitta listened to legends and religious discussions, and even as a child she began to have, or imagined that she had, spiritual visions. Thus on one occasion she dreamt that a crown was pressed on her head, and on another occasion that she beheld the Saviour on the cross and heard Him speaking to her. When Birgitta was about thirteen years old, she was married to Ulf Gudmarson, then eighteen years old, who afterwards became lawman and resided at the beautiful Ulfåsa. Four sons and four daughters were born and educated in that home. On their estate Ulf and Birgitta erected a house for the sick and the poor, where she was very often seen serving them herself and following our Saviour's example by washing their feet. Besides Birgitta occupied herself very much with reading "Lives of Holy Men," and above all the Bible, which, at least in part, she caused to be translated into Swedish,

probably by her father confessor, Master Mathias. Birgitta's pious life had such an influence on her husband, lawman Ulf, that he withdrew more and more from the worldly life with its vanity and unrest, and at last, together with his wife and a considerable company, undertook a pilgrimage to St. James of Compostella, a place where the apostle James the Elder was believed to have been buried. On their return home lawman Ulf contracted a serious disease at Arras, a town in Northern France; but he recovered and the party of pilgrims returned, safe and sound, to the Fatherland. Ulf and Birgitta then resolved to devote their remaining days solely to meditation and entered the monastery of Alvastra. Here Ulf Gudmarson died in 1344.

Remaining at Alvastra for several years after her husband's death, Birgitta's vague dreams there began to develop into more distinct revelations. Eyewitnesses have reported concerning them, that she suddenly fell into ecstasy and lost consciousness, whereupon she told of the glorious things she had seen or heard, mostly in conversation with Christ, the Holy Virgin, or the saints. She claimed that this God-given sleep was not a bodily but a spiritual rest. When the ecstasy had passed, Birgitta felt exhausted but remembered her visions, and she wrote them down or recited

them to her confessors, who turned them into Latin. From this Latin text, edited several times, the convent people of Vadstena made a Swedish translation, which has lately been published.

Birgitta was the greatest poetical genius in Sweden during the Middle Ages. In the presentation of her revelations she has a pleasing style, often aglow with spiritual experience and apt illustrations from nature. As evidence the following extracts, taken from Fr. Hammerich's interesting book, "Den hellige Birgitta og Kirken i Norden," may suffice here. "There are tears which are like the snow or hail, when man weeps after his God, but not from love and longing, but with an icy heart, full of fear of hell, and would be content, be it in heaven or on earth, to find a little place where he could be rid of the torment and satisfy for ever his desires. On the contrary, those tears which draw the soul to heaven, and heaven to the soul, are like the dew which falls on the roseleaf. When man bethinks himself of the love of the Lord and of His cruel and bitter passion, then the eye is filled with tears, which surround the soul as the dewdrops lie around the flower, which refresh the soul and make it fruitful and bring God the Lord into it." "The rose has a sweet scent, is lovely to look upon and soft to touch, and yet it grows among thorns. So the

good among the bad; the one cannot be without the other. Bear thou also with the enemies of Christ, so long as He bears with them."

Birgitta's mysticism, and how she imagined her mysterious union with Christ, may be understood from this utterance: "Christ says: Heaven and earth cannot comprehend Me; but still I will dwell in your heart, that little piece of flesh. Whom then should you fear? What else do you need, if you carry the only almighty God? But you must desist from all the wishes and the lusts of the world, and be absorbed by eternal joy. This is the bed in which you can rest. You must confide in me, for joy is to remain eternally in me. And the light, which will enlighten the chamber of the heart, is the faith that I can do all things."

As a Roman Catholic, Birgitta lays much stress upon meritorious work by man, and she considers salvation as the result of co-operation between divine grace and the human will. This is clearly seen in her veneration for saints and relics, her monastic discipline, and her faith in pilgrimages as meritorious before God. She called herself "the Bride of Christ," and there is in her character a strange mixture of religious humility and ambitious pride, sustained by the veneration of which she was the object. Birgitta was not a morning star foreboding the Evangelical Church reforma-

tion. She was rather like the bewitching midsummer night in the North.

Birgitta imagined herself to have received this command from Christ, "Go to Rome: for there the streets are paved with everlasting gold; that is, the blood of the martyrs and saints. There, through the merits of saints and the absolution of the pope, lies the shortest way to heaven. In Rome thou shalt remain until thou hast seen the pope and the emporer." She thus wished to attend the jubilee festivals of 1350 in Rome to enjoy its promised rich indulgences, and at the same time she thought herself called by God to urge Pope Clement VI. to return to Rome, "the sacred capital of Christendom," from his residence in Avignon, France. Together with Petrus Olai, prior of Alvastra, and her new confessor, Petrus Olai of Skenninge, she started, in 1349, on her difficult pilgrimage through Germany, then nearly devastated by the terrible "Black death," and reached Rome, where she met no pope, but saw only party strife, disturbances and ruined churches. Together with her son Birger and her daughter Catherine, both of whom arrived the following year, she lived in a house which afterwards became a priory of the Birgittine order and is still to be seen near the river Tiber.

For the papal office Birgitta had the highest

reverence, but the licentious Pope Clement VI. of Avignon she called "Lucifer on the Holy Chair," and in vain she sought to persuade his successor, Pope Innocent VI., to return from the "Babylonian captivity." Not until 1367 did she have the joy of hearing Pope Urban V. sing the mass in Rome and of paying him reverence. Birgitta had, however, a purpose of her own in meeting the pope. She wanted his sanction for a new religious order to be established by her, the Order of the Holy Saviour.

While still in the monastery of Alvastra, Birgitta had, according to a supposed divine revelation, drawn up a constitution for a convent principally for women, and King Magnus Erikson and his spouse had bequeathed large gifts, including the estate of Vadstena, situated at the east shore of Lake Vettern, as the site of a double cloister and for its support. In this cloister there were to be thirteen priests as representatives of the twelve apostles and St. Paul, four deacons, eight lay brothers, all under the supervision of a prior; and sixty nuns, these to be subject to an abbess, with the diocesan bishop as general overseer. Men and women were to dwell in separate houses and were not allowed to meet except in the church, where they were to worship together, but screened from each other's sight. After a year's proba-

tion the nuns were admitted with a marriage ring and a crown, but carried out of church upon a bier. As a perpetual reminder of death there was a coffin in the church, and in the cloister an open grave, around which the sisters daily sang David's 130th psalm. The object of the new order was edification, promotion of learning, transcription of books, home industry, and work for procuring alms for the poor. Birgitta loved her fatherland, prayed for it and heard the voice of Christ saying: "This is the mercy that is promised to the kingdom of Sweden, that its inhabitants shall hear the Word of God."

In 1368 the pope granted several privileges to Birgitta, and in 1370 sanctioned the statutes of her order. At Vadstena, in 1384, two buildings were consecrated, one for the monks, the other for the nuns. The Swedish aristocracy related to Birgitta favored the cloister and her order, and for political reasons King Albrecht decreed that every person in Sweden should annually pay a penny to the cloister at Vadstena. The new order, generally known as the Birgittine Order, as well as the Vadstena cloister, were undoubtedly of some benefit to the mediaeval Swedish Church, as it was enjoined in the convent rules of Birgitta that on every Sunday and holiday the priests should preach in the vernacular to the people and

explain the gospel for the day. But in the course of time the moral condition of the cloister deteriorated, and hardly twenty years after the formal dedication of the convent Abbess Ingegerd had to be deposed for very shameful conduct. The Vadstena cloister was, however, not closed till 1595, when it was declared to be a home of seduction and conspiracy.

Against the earnest entreaty of Birgitta, Pope Urban V. deserted Rome for Avignon in 1370 and died ten weeks afterwards, as she had predicted. Her reputation as a prophetess was thereby greatly increased. In 1372 she undertook a pilgrimage to Palestine, where she had the joy of visiting Bethlehem and Jerusalem and of seeing her son Birger, who was in her company, made a Knight of the Holy Sepulchre. In a vision she saw Christ on the cross, and His mother, sorrowful and trembling, at the foot of the cross. Exhausted from the long, weary voyage, Birgitta came back to Rome and there died on July 23, 1373. The following year the remains were taken to Sweden by her daughter Catherine and were deposited first in the Linköping cathedral and afterwards in the cloister of Vadstena. Miracles were reported to have taken place at her grave, and her relatives, especially her daughter, and other persons of influence in the country, now became zealous for

the canonization of Birgitta. Their efforts were successful, and in 1391 Pope Boniface IX. with great and costly festivities inscribed her name in the calendar of the Roman Catholic saints. A second canonization of Birgitta was solemnly performed by Pope John XIII., which act was confirmed by the Council of Constance in 1415.



III. *Archbishops of Lund and of Uppsala.*



THE Danish king Sven Forkbeard (985—1014) conquered England and was there converted to Christianity, after having been a bitter persecutor of the Christians. The next Danish king, Canute the Great, returned in 1019 from England to Denmark, bringing with him several English bishops, among whom Bernard went to Skåne (Scania), then a Danish province. Adam of Bremen (†1076), whose history of the Hamburg-Bremen archbishopric is the principal source of our knowledge of the Scandinavian Church history of that time, says concerning these bishops: "We might well say that our men have labored, and that the Anglo-Saxons have entered into their labors."

By these missionary efforts Christianity had made such progress in Skåne that two bishoprics could be established there in 1048, with two bishops, the Anglo-Saxon Henry, and Egino, ordained in Bremen. Adam says of the latter: "He was a wise man, well versed in studies, pure in

his manner of life, and burning with zeal to convert the heathen." As such Adam mentions "the barbarian inhabitants of Blekinge," whom the preaching of Egino moved to destroy their idols, to be baptized, and to build churches. After the untimely death of Henry, the two bishoprics were joined, and Egino continued as bishop in Lund until his death in 1072. Adam, praising Skåne for its many armed men and abundance of grain and merchandise, says that it had at the death of Egino three hundred churches and was the finest province of Denmark. The present Swedish province of that name has about four hundred churches.

Lund probably received its name from the word *lund*, which means grove. It had been a chief place of the Odin cult, and an old Danish chronicle says: "Lund and Skanör were in the finest bloom, when Christ let himself be born." In this old inland town, surrounded by fertile plains, there soon arose a magnificent cathedral, the St. Laurence church, which is still in use and stands as a venerable monument of the earliest Christian architecture in Scandinavia. The walls of this church were erected during the reign of the Danish king St. Canute, who at its first dedication, in 1085, promised to the cathedral real estate in Skåne and Seeland as "bridal presents," "that



GUSTAVUS VASA

it may for all time be a bride to that Lamb which taketh away the sins of the world."

Asger, who became bishop of Lund in 1089, was created archbishop of Denmark, Sweden and Norway in 1103, by Pope Paschalis II. Among the bishops consecrated by him in the St. Laurence church are to be mentioned Erik Gnupson, who in 1120 went to Vinland (supposed to have been Massachusetts), and Arnold, who in 1124 went to Gardar, in Greenland. At the death of Asger his nephew Eskil became archbishop of Lund, although as bishop of Roeskilde he had defended the rights of the people against the Danish kings. King Erik Lamb, however, would not go to war with the Scanians, who would not allow a member of any other family to become archbishop. Eric Lamb and Eskil were from that time good friends. The king took up his residence in Lund, and a Danish chronicle says: "He improved that city so much, that no other in all Denmark was mightier during his reign."

Archbishop Eskil held a great provincial synod in 1145, when the cathedral, built in pure Romanesque style, received its final dedication and was consecrated "to Mary, the eternal virgin, and to St. Laurence, the glorious martyr." Asger had already dedicated the crypt of that great cathedral "to St. John the Baptist and to the glory of

all patriarchs and prophets." Two princes, afterwards successive kings of Denmark, two Danish and two Swedish bishops, many abbots, deans, priests, monks, and a great multitude of people from town and country were present at the dedication of the cathedral. On this solemn occasion the archbishop donated several estates to the St. Laurence church, and several rich gifts were offered on its high altar, which was equipped with alleged relics, such as, a fragment of the cross of Christ, hairs and a piece of the gown of the Holy Virgin, part of the beard of St. Peter and the blood of St. Paul, etc. In this cathedral many of the kings of Denmark were crowned, and here some of them were menaced with the ban; hither came the legates of the pope, the bishops of the North, and pious pilgrims from near and far. Even the proud queen Margaret, the regent of the three Scandinavian realms, declared after a dispute with the archbishop of Lund that she "had subjected herself to St. Laurence and would remain his handmaid."

In 1162 Eskil held another synod, which enacted the first church law of the North. This law, "promulgated by the archbishop at the public meeting of the people and on petition of all the Scanians, shall judge between bishop and people, should any dispute arise between them." How

great the power of the laymen was, and to what extent this law was in accordance with national custom, may be understood from the following extract: "If a church is vacant, the parishioners, with the consent of the bishop, shall elect a priest." Eskil was a true friend of the common people, a patron of sciences, and a promoter of church institutions, and as such he founded several monasteries: Warnhem in Västergötland, Alvastra in Östergötland, Nydala in Småland, and in Lund the Convent of all Saints and the Nunnery of St. Peter. He also connected with the cathedral a convent school and increased its revenues, "that all should have access to the same, and in memory of the bishop and for the repose of his soul."

The kings of Denmark were in the meantime lowering themselves nearly to be the vassals of the German emperor; but Archbishop Eskil, with resolute courage, opposed such treason against the independence of the fatherland. He was therefore, on his return from Rome in 1154, taken prisoner by Emperor Frederic Barbarossa, who wanted to bring him under subjection to Bremen and to the emperor's schismatic pope. Eskil wrote from the prison to his priests: "I value the honor of the kingdom of Denmark and the independence of the Danish Church so highly that I would

rather die for her than rule over her. Therefore I address myself to you, my lord and friends, my brethren and my priests, asking your intercession, your care and your sympathy. I ask that with nothing but your prayers you seek to redeem me in my innocence; but I pray and urge, that none of you may dare to think of any other ransom. I am ransomed by the blood of Christ, and I want no other redemption." Pope Hadrian IV., who had visited Eskil in Lund, compelled the emperor to release Eskil and to be reconciled to him.

Norway received its own archbishop in 1152, and in the following year the pope appointed Eskil primate of the Scandinavian churches and empowered him to present the pallium to such person as the Swedes should elect as their own archbishop. In 1164 Eskil consecrated Stephen, a monk from Alvastra, as archbishop of Uppsala. The ceremony was performed in the presence of Hadrian IV., in the cathedral of Sens, in France. The archbishops of Lund continued from this time until the Reformation to claim the primacy over the Scandinavian churches, and consecrated most of the archbishops of Uppsala, although several of them protested against the primacy.

The close of Eskil's eventful life drew near, and at a diet in Lund, in 1178, King Valdemar, bishops, prelates, and councilors being present, the



THE OLAVUS ULLE MONUMENT IN STOCKHOLM

old archbishop arose and resigned his office, asking forgiveness for his faults and commending himself to the prayers of his beloved people. On the following day he read a papal bull permitting him to resign, and thereupon laid down on the altar his staff and ring, the insignia of his office. All who were present wept. Then the king asked Eskil to name his successor, and he read another bull authorizing him, as the papal legate of the North, to do so; but he added that he would not encroach upon the privileges of the clergy. Entreated, however, by the king and the clergy, the old archbishop appointed Absalon, bishop of Roeskilde, his relative and the king's trusted friend. The cathedral clergy of Lund concurred and against Absalon's protest placed him in the archbishop's chair, meanwhile singing a hymn in which the whole congregation joined. Absalon thus became archbishop of Lund and papal legate, at the same time retaining the see of Roeskilde. Eskil entered a cloister in Clairvaux, in France, where he lived in meditation and quietude the rest of his life. He died in 1182.

Absalon and his relatives, whom he granted diocesan estates, oppressed the common people. This led to a revolt, and when Absalon had fled to Denmark, the people decided that divine service could be held without a bishop, and that priests

should be allowed to marry. Absalon then, in 1180, put Skåne under an interdict forbidding the clergy to perform religious services or administer the sacraments. This was the first and only interdict by any Swedish or Danish bishop, except the execrable interdict against Sweden, instigated by King Christian the Tyrant and pronounced, in 1517, by Archbishop Birger of Lund. With the help of King Valdemar, Archbishop Absalon subdued the rebellion and afterwards harshly enforced the canonical law of celibacy against many priests who were at the time living in honest Christian matrimony. He died in 1201 and was succeeded by Andreas Suneson, who had taken the Master's degree at the university of Paris. Suneson, as archbishop of Lund, followed King Valdemar Seier on his crusade to Esthonia in 1219, and when the victory over the heathen Esthonians was won near Reval, so the legend assures us, the Christians received from heaven the Danish flag, the Dannebrog.

The spirit of the Roman Catholic Church became more and more visible in these Scandinavian church dignitaries; its features are also found in some characteristic traits and acts of the contemporary Swedish clergy and laymen. The most representative persons of the Swedish hierarchy under the latter part of the mediaeval period are

the three successive archbishops of Uppsala, Jöns Bengtson Oxenstjerna, Jacobus Ulfson and Gustavus Trolle.

Sweden, Denmark and Norway had been united into one kingdom in 1397, and in their own selfish interest the Swedish prelates and aristocrats tried to sustain such a union against the nationalist party of Sweden. Jöns Bengtson Oxenstjerna, archbishop of Uppsala, 1448—1467, was a leader of the unionist party, and as such, in 1457, stepped to the high altar of his cathedral, laid down his archiepiscopal attire before the shrine of King Erik, put on helmet and armor, and swore solemnly to fight until he had set the fatherland free from the tyranny of the regent of Sweden, and obtained from the pope the primacy of Sweden. After various vicissitudes, during which the people once proclaimed that "Sweden had always been a kingdom, not a parish," this proud and crafty prelate died in poverty and exile, considered a traitor to his country.

Jacobus Ulfson, archbishop from 1470, belonged also to the unionist party but was more moderate of spirit. At Uppsala, where the majestic cathedral, built in Gothic style, had been dedicated in 1435, he, together with the regent, Sten Sture, founded a university in 1477, and secured for it the same privileges as those of the famous uni-

versity of Paris, but on account of lack of funds it did not flourish long and was suspended about 1515. Jacobus Ulfson died in 1521, having resigned from his office in 1514, when Gustavus Trolle was chosen his successor.

Gustavus Trolle assisted the enemies of Regent Sten Sture the Younger, and when the regent came to Uppsala and there, before the high altar, offered the archbishop reconciliation and friendship, he was treated with scorn and abuse by the ambitious prelate. Having allied himself with the Danish king, Christian II., who hastened to his help but was repulsed by Sten Sture, Gustavus Trolle appeared before the diet of Stockholm in 1517. In an insolent manner he there declared that he had fulfilled his duties by trying to deliver Sweden to the Danish king, and that as archbishop he was accountable for his acts to the pope alone. The nobles and the people then unanimously resolved to depose the archbishop from office as a traitor, and to rase Stäket, the archiepiscopal palace.

Birger, the archbishop of Lund, on the authority of Pope Leo X., threatened to excommunicate Sten Sture and his party and to suppress divine service in Sweden, unless Archbishop Gustavus Trolle was liberated from his confinement and restored to office. In 1520 King Christian II.

of Denmark made a third invasion of Sweden with a powerful army, recruited by the dowry of his wife, a sister of Emperor Charles V. And because the papal legate Arcimbold, who was then selling indulgences in Sweden, had been induced by rich gifts from Sten Sture to approve of the deposition of Archbishop Gustavus Trolle, the Danish king had procured papers from the pope, excommunicating Sten Sture, and suppressing divine service and administration of the sacraments in all Sweden.

After the untimely death of the regent Sten Sture, the Swedish people were without a ruler, and by false promises King Christian gained entrance into Stockholm and was there crowned with great pomp by Gustavus Trolle and some bishops. On the 7th of November, 1520, the bishops, nobles, and citizens were summoned to a council, and there Gustavus Trolle came forward and demanded satisfaction for his injuries. King Christian promised him full justice, and on the next day the accused persons were brought before a spiritual tribunal under the Danish bishop Jens Beldenacke. They were declared to be heretics, and their immediate execution was decreed. First the two bishops, Mathias of Strängnäs and Vincentius of Skara, were beheaded, although they had assisted in crowning Christian king of Swe-

den, then twelve temporal lords, then the principal citizens of the capital, no less than 82 persons in all, and on the following day their servants and other citizens were hanged or beheaded. The reformer Olavus Petri, who accompanied his bishop, Mathias, to Stockholm, thus became an eyewitness of that horrible tragedy known as the Stockholm Massacre. Of it he wrote: "It was a pitiful and terrible sight to see how, in that rainy season, blood, mixed with water and filth, ran down the gutters off the market place, where all were in anguish because nobody knew how long he might be permitted to live." In letters to the provinces, King Christian proclaimed that he had caused those executed to be punished as notorious heretics, and he extended the awful massacre into Finland, where among others the aged Bishop Hemming Gadd was beheaded. Christian, justly called "the Tyrant," marked his return from Stockholm to Denmark by the most barbarous cruelties, more than six hundred persons being beheaded or hanged on the gallows.

Falsifying the doctrine of Christ and forgetting his testimony: "My kingdom is not of this world," the Roman Catholic clergy had, in the North as elsewhere, degenerated into a political power with worldly ambitions and immense riches. The judgment came. The supremacy in Sweden of the

popish church came to an end with internal strife and horrible massacre; but praise be unto God, who caused the sun of righteousness to rise and shed the light of the pure gospel of Jesus Christ over our beloved fatherland.





THE REFORMATION PERIOD IN THE CHURCH OF SWEDEN.

IV. *Olavus Petri.*



ALL intelligent and true Lutherans love Dr. Martin Luther and esteem him as the greatest teacher among the church reformers of the sixteenth century. The Reformation came from Luther and Germany to Sweden, but it is an undeniable fact that the Swedish Lutheran Church has many characteristic traits of her own not only in church government and ceremonies but also in her spiritual and devotional life. And as these national peculiarities were fostered by the Swedish church reformers, it is nothing more than proper for us to remember Olavus Petri, who is recognized as the greatest and the most representative reformer of the Swedish Church. Swedes will always highly esteem King Gustavus Vasa for his patriotism and for his protection of the evangelical reformation.



LAURENTIUS PETRI.

Olavus Petri was born in 1493, at Örebro, where his father was a blacksmith. In 1506 he was sent to the new university of Uppsala. But the activity of the university was discontinued from the year 1515 to the year 1593, except for an attempt at reestablishment in the reign of John III., and so, by the providence of God, Olavus Petri was led to go abroad. After a short stay at the university of Leipzig during the spring term of 1516, he was matriculated as a student at the university of Wittenberg, which was renowned for the study of the Bible and for liberal research.

Here Olavus Petri studied with diligence and reverence at the feet of Dr. Luther for a period of two years, years of the utmost importance to the calling of the future Swedish reformer. Luther preached often in Wittenberg during this time, proclaiming the saving truths in the most comprehensible form. This Biblical and popular activity exercised great influence over the young Swedish student, who afterwards distinguished himself as one of the ablest expounders of the Word of God to the untutored people. During this time Olavus Petri also had the blessed opportunity to hear the reformer lecture on the psalter and the Epistles to the Romans, the Galatians, and the Hebrews. It was by such sermons and lectures that Olavus Petri grew in grace and true

evangelical knowledge and was made steadfast in the saving doctrine of justification by faith alone for Christ's sake. And then came the ever memorable turning point in the history of the Church, when, on October 31, 1517, Martin Luther nailed to the door of the Castle Church of Wittenberg his ninety-five theses against the papal indulgences.

Although Olavus Petri graduated as Master of Arts in February, 1518, he tarried at Wittenberg and improved the opportunity to hear Philipp Melanchthon's able lectures in the Greek language. In October of the same year Dr. Luther appeared in Augsburg before Cardinal Cajetan, and in the following month Olavus Petri, rich in spiritual knowledge and experience, returned to Sweden. Olavus Petri admired his spiritual father, Dr. Luther, could never stand to hear his work disparaged by the Papists, and studied his books as they appeared; but he revealed a certain independence which had its origin partly in the national genius and partly in his own trend.

Trusting in his Saviour, Olavus Petri came back to his bleeding fatherland, which at this time was oppressed by a desolating war, suffered injury from the papal ban and was despoiled by the rapacity of a trafficker in indulgences, John Arcimbold. The young master was first made chan-

cellor to Bishop Mathias of Strängnäs, and in 1520 ordained deacon, receiving a canonship. Bishop Mathias and Olavus Petri went together to Stockholm, where the bishop was beheaded in the Stockholm Massacre. Olavus Petri was saved through the special providence of God. Strängnäs then became the starting point of the evangelical reformation in Sweden. Olavus Petri there began to translate and expound the New Testament. Several attentive students gathered around him, among whom was the old archdeacon Laurentius Andreæ, then the head man of the diocese. But the evangelical doctrine was opposed by bitter adversaries, especially by Hans Brask, bishop of Linköping, who circulated among the Swedish prelates the papal bull against Luther. Learning that the reformers appealed to St. Paul, he said: "Paul had better be burnt than known to every man." Brask endeavored to persuade the papal legate to Sweden, John Magni, to prosecute Olavus Petri, but the legate was of a weaker disposition, and besides he hoped to be made archbishop of Sweden.

About this time God sent Gustavus Vasa to rescue our fatherland from Danish as well as hierarchical dominion and oppression. Gustavus Vasa, born in 1496, in Uppland, of honorable parents, had been treacherously carried off as

hostage by Christian II. and kept by him in prison for about two years. The young nobleman escaped first to Lübeck and then to his home in Råfsnäs, where he heard of the Stockholm Massacre, in which his own father was beheaded. Escaping to Dalarne, Gustavus Vasa aroused the Dalecarlians to revolt against the Danish oppression and was chosen their leader. In 1521 he was master of the central Swedish provinces, except Stockholm and certain castles. In 1523, at the Diet of Strängnäs, he was elected king of Sweden, and by the end of the year he had liberated the whole country, except the island of Gotland, which continued to be under Danish dominion. At the diet he met Laurentius Andreæ and Olavus Petri, and obtained from them a knowledge of the Protestant cause and its bearing on the relation between the Church and the State. From that time on he took a vital interest in the reform movement, political motives, however, being the chief incentive with him.

Shortly after the Diet of Strängnäs the king appointed Laurentius Andreæ his chancellor; and Olavus Petri, although not yet an ordained priest, was made preacher at the church of St. Nicholas in Stockholm, and a secretary of the city council. In both these capacities Olavus Petri exerted a very great influence and was soon known as

"Master Olavus in the basket," his pulpit having that shape. Preaching the gospel of Christ faithfully, he was there often pelted with stones and other missiles by a superstitious crowd, who thereby would prove the Roman doctrine of righteousness by works and not by faith. By preaching the pure Word of God, by manly courage and patient endurance, Olavus Petri, however, succeeded in establishing the evangelical reformation.

Nothing but a misconstrued tradition is the story of a disturbance in Stockholm, in 1524 or 1525, raised by two anabaptists, Melchior Rinck and Knipperdolling, with the connivance of the evangelical preachers Olavus Petri and Nicolas Lagerbeen, for which they are said to have been reprimanded by the king. These anabaptists were at that very time in Germany, and no such disturbance is mentioned by the reformers or by their adversaries. Decisive action against the Roman law of celibacy was taken by Olavus Petri in 1525, when he was joined in holy matrimony to a pious lady, named Christina. Bishop Brask hastened to complain to the king, who answered that Olavus might justify himself. No action was taken against the reformer; the cloisters were soon deserted, and some of the monks went as missionaries to Lapland, this being the first Lutheran mission in any country.

In 1526 Olavus Petri published anonymously his translation of the New Testament in a fine folio edition, of which the title page bore only these words: "*Jesus. Thet Nya Testamentit på Swensko.*" Some have given the honor of its translation to Laurentius Andreaæ, because he was then the most distinguished of the Swedish reformers; but Messenius, a well informed historian (†1637) states expressly that Olavus Petri was the translator, and this is now generally accepted by literary critics on account of the language, certain quotations and expressions, etc. The whole Bible, known as the Bible of Gustavus Vasa, was published in Swedish in 1541, being translated mainly by Laurentius Petri, a younger brother of Olavus, who studied in Wittenberg under Melanchthon. In a noble, vigorous and popular style the translation of the New Testament followed faithfully the original according to the Greek edition of Erasmus, save in the latter part which followed Luther's German version. The Gustavus Vasa Bible, dependent partly on Luther's version and partly on the Vulgate, with few alterations remained the Swedish authorized version until 1883.

By the translation of the New Testament the reformation was advanced. The king caused a volume to be printed, entitled, "Twelve Questions

about the Evangelical and Popish Doctrines," copies of which were sent to the defenders of the old religion as well as to the evangelical reformers. Dr. Peder Galle replied to the Twelve Questions on behalf of the Roman Catholics, after which Olavus Petri had the replies of Galle, together with his own rejoinders, printed together. The champions of the new and the old faith had to meet once more. At the Diet of Västerås, in 1527, the king, by resigning his crown, subdued the Catholic clergy, subsequently consenting to resume the government. After a public disputation between Olavus Petri and Dr. Galle, it seemed to the States-General that, "The king's preachers had given good reasons for their cause, and that they had not preached anything else than the Word of God." And the Ordinance of Västerås enjoins, "That the Word of God shall be preached in its truth and purity in all parts of the kingdom." Bishop Brask left Sweden the same year, and Gustavus Vasa, without confirmation from Rome, had his bishops-elect consecrated by Petrus Magni, bishop of Västerås, in 1528, and was himself crowned king by them. The coronation sermon was delivered by Olavus Petri, who, declaring that all subjects, clergy and laity, should obey the king, admonished him to cause the pure Word of God to be preached everywhere in his kingdom.

The reformer also had a literary controversy with Paul Eliæ, a Carmelite friar of Helsingör (Elsinore), who, once a Protestant, had turned Catholic again. This monk shamefully slandered Dr. Luther and afterward wrote an arrogant and malignant answer to Gustavus Vasa's Twelve Questions. Olavus Petri answered him in a very sharp letter, in which he says: "In this and in my preceding writing to you I have treated this matter with some severity, and this has been done (I confess it), not with such gentleness as befits a Christian, but as your malignant writing demanded. — — I have, however, spared you, and I tell you now plainly that from this day I will not thus treat this matter. Whatever glory and praise might come from blasphemous and rancorous words, I do not desire." Olavus Petri kept his word, and among the church reformers he stands as the earnest, noble Swedish evangelist.

Olavus Petri taught his countrymen to read and write their own language, by publishing in the first four years of his literary activity twice as many books as had been published before in Sweden. His style is always clear and plain. "For the benefit of the simple clergy," as he says in the preface, he published his version of the New Testament, and, in 1530, his *Postil*, containing plain and short but very edifying and instructive ser-

mons on the gospel texts of the Church year. Immediately after these sermons followed his Catechism, resembling those of Luther and Brenz, but independent, the Third Article of the Creed being especially full and in this respect a harbinger of genuine Swedish Lutheranism. In the year 1528 he published several spiritual tracts, entitled, "On Priests and Laymen;" "On the Sacraments;" "On Marriage;" "On the Monastic Life;" "On the Word of God and the Ordinances of Men."

To these books Olavus Petri in 1529 added "A Manual in Swedish, wherein Baptism and Other Things are to be found." Concerning this manual Dr. O. Quensel remarks: "Olavus Petri hardly had access to more than one Lutheran manual, namely, 'Das Taufbuchlein' of 1523." Thus everything tends to show that Olavus Petri, with this exception, composed the Handbook of 1529 without guidance of any existing foreign ritual. Consequently this Handbook is to be regarded as the first Church Manual, not only in Sweden, but in the whole Lutheran Church. Among other precious jewels in this Handbook may be mentioned the beautiful prayer to be read at the burial of the dead, beginning, "Almighty, merciful and eternal God, who on account of sin, etc." This church manual also introduced the Swedish custom of the minister throwing earth into the grave

three times. This prayer and burial service has been transferred from the Handbook of Olavus Petri to the Danish ritual of 1682, to the Prussian "Agende" of 1822, and to the Bavarian ritual of 1852. And why should it not be used in the whole Lutheran Church in North America?

In 1531 Olavus Petri published "The Swedish Mass as it is Celebrated in Stockholm. With Reasons for Conducting it in such Manner." Its version of the Confession of Sins, composed by Olavus Petri, is still, with a few minor alterations, used in all Swedish Lutheran churches. The Swedish liturgy of Olavus Petri is truly evangelical, but conservative, and follows in the main Luther's "Die Deutsche Messe."

In the year 1526 Olavus Petri published the first hymn book, of which no copy is now extant, and in 1530 a new edition, of which only a fragment exists. The hymn book was again edited by him in 1536 and then contained 46 hymns, to which were added, in two appendices, 8 more. The present Swedish hymn book contains 27 of these hymns, many of which will always be counted among the most precious and beautiful pearls in the treasury of Christian hymns.

In 1529 King Gustavus Vasa convened a Church Council at Örebro which passed evangelical Protestant resolutions on preaching and teaching,

church discipline and ceremonies, all in accordance with the king's motto: "Instruct first, reform afterwards." Laurentius Petri, who had been a schoolmaster at Uppsala, was elected archbishop in 1531, and at his consecration received his bishop's staff from the king's own hand. In the years 1531—33 Olavus Petri succeeded Laurentius Andreæ as chancellor to the king, the office interfering with his literary activity during that time. To this period may, however, belong his "Swedish Chronicle," a history which still retains its value, also "Rules for Judges," a work often printed as a preface to the Swedish Law Book. Here Olavus proves himself to be a noble Christian humanist, with broad democratic views and far in advance of his age. In proof, two quotations may here be given: "The judge shall remember that as he himself is God's commissioner, the people he has to judge also belong to God." — "All punishment ought to aim at amendment, and all punishment ought to be such, if possible, that the same does not prevent him who has been punished from amending."

The king disliked the "Swedish Chronicle," because it did not cover his political plans. His dissatisfaction with the reformer grew, when the latter urged that property confiscated from convents and churches should be appropriated to

sustain poor preachers, schoolmasters, and students. Such proposals did not suit the king, and he dismissed Olavus Petri from the chancellorship. The reformer continued his work as an evangelical preacher in Stockholm and in 1535 published two excellent books, "Admonition to all Evangelical Preachers," and A little Book, wherein is taught, by what means a man obtains Eternal Salvation." The latter presents his conception of the Scriptural doctrine of justification and is, as has justly been said, "the mature expression of his dogmatic standpoint."

In 1539, at Strängnäs, Olavus Petri was ordained a minister of the gospel. The same year witnessed a complete alienation between the king and the two reformers, Olavus Petri and Laurentius Andreæ. Two foreigners who had destroyed his confidence in them, subsequently displaced them. The one was a Dutch adventurer, Von Pyhy, who became chancellor, the other was a Pomeranian nobleman, George Norman. Both sought to create an Established Church according to German models without respect to existing circumstances in Sweden. Laurentius Andreæ was reported to have said that "he and his evangelical crowd were as mighty as His Majesty the king," and the king was especially angry with Olavus Petri on account of his severe sermon "Against

the horrible oaths." On December 31, 1539, both reformers were accused of high treason, but were not allowed to see the bill of indictment nor to defend themselves in writing. Two days afterwards a unanimous verdict was pronounced, and, to quote the words of Archbishop Sundberg: "On the most miserable grounds, they were condemned to death by a very peculiarly improvised court of justice."

It is generally claimed that the two reformers were condemned to death for not having revealed a gunpowder plot to blow up the king, of which plot they had received knowledge by secret confession. But the conspiracy had been discovered four years previously, and Laurentius Andreæ had then been reprimanded by the king for having concealed the same. In the bill of indictment against them, written in poor, coarse, and incoherent language, the reformers are accused, among other things, of despoiling churches and cloisters and inducing the king to take part in the church reformation. The king may possibly have delivered them up as sacrifices to appease the bitter and rebellious foes of the reformation.

But, God be praised, the lives of the two noble reformers were saved from that unjust execution. The judges, one among whom was Laurentius Petri, went immediately to the king and prayed

him to pardon those whom they had condemned to death. The reformers were pardoned, and the king changed the cruel verdict to a heavy fine. The aged Laurentius Andreæ was thereby reduced to abject poverty, in which he died in 1552. The city of Stockholm willingly paid the fine imposed upon its beloved preacher and secretary.

In 1543 Olavus Petri was made pastor of the principal church of Stockholm, "Storkyrkan," but Gustavus Vasa vainly sought to make him his obedient instrument by charging him to write a history in the personal interest of the king. The reformer, who loved the truth too much to be a flatterer, declined the task. Always showing sincere fidelity to the king, Olavus Petri continued to be the resolute defender of truth and liberty, and preached the pure gospel of Christ during the remainder of his life as faithfully as in his former days. In 1552 he closed his blessed life "after a Christian and edifying preparation and an express confession of his faith in Christ Jesus."

Sweden has at last recognized its debt of gratitude to Olavus Petri, and in 1898 a statue of the great reformer of the Church of Sweden was solemnly unveiled in front of "Storkyrkan" in Stockholm, where he had preached and was buried. On the front of the pedestal of this statue are inscribed these timely and characteristic words,

taken from the preface of his "Swedish Church Service:" Vi svenskar höra ock Gud till så väl som annat folk, och det mål vi hafva, det har Gud gifvit oss." (We Swedes, as well as other people, belong to God, and the language we have is a gift of God.)

The memory of King Gustavus as a patriot and a statesman is justly cherished in our old fatherland, because he liberated it both from Danish oppression and from papal hierarchy. During his reign he had to suppress several revolts, occasioned mostly by adherents of the old religion; but his last years were more quiet and prosperous. He died in 1560 and was succeeded by his unhappy son Erik. In his views of the relation between State and Church, Gustavus Vasa is said to have shown some resemblance to King Henry VIII. of England; but Gustavus Vasa was a far better and nobler man. Olavus Petri had the heroic spirit of Martin Luther, but differed from this great reformer in his calm objectivity, severe earnestness, and sad longing for eternal rest—an embodiment, so to say, of the spirit of our dear fatherland, with its sombre, rock-bound coasts and the sweet sadness of its short-lived northern summer.

The Lutheran Augustana Synod owes gratitude and veneration to Olavus Petri for his reforma-

tory work, his liturgy and psalms, and his pure preaching of the Word of God. May we all follow his example of deep earnestness and faithful adherence to the evangelical doctrine of justification by faith in Christ Jesus!





V. *The Council of Uppsala.*



UR Lord and Saviour has promised to bless and protect from dangers the people that fear Him and keep "the word of His patience." How sure is this promise, like all His other promises, and how it has been fulfilled, is clearly to be seen in the history of His Church. And to the praise of His name we may here especially mention the Church of our fathers. In the fear of the Lord, and trusting in Him alone, they kept His Word and confessed it faithfully at the memorable Council of Uppsala, in March, 1593. And He blessed their work, crowned them with grace and mercy, and made them a blessing for other people and coming generations.

God will therefore certainly show mercy and kindness likewise unto us, and let His blessings abide with us, if we, as our fathers before us, keep His Word unfalsified and humbly confess Him according to His gospel. This we do in the Unaltered Augsburg Confession of 1530, which

was adopted and confirmed by the Swedish Church at its Council of Uppsala. At the jubilee festival celebrated at Rock Island, Illinois, in the year 1910, the testimony that the Lutheran Augustana Synod has faithfully kept this same glorious confession, was the Synod's crown of glory and a surety for coming victories in the might of Christ Jesus and His gospel.

After the death, in 1573, of Archbishop Laurentius Petri, the last survivor of the Swedish church reformers, King John III. (1568—72) attempted another kind of reformation. He belonged to that group of renaissance men who without any evangelical faith dreamed of the restoration of the old Catholic Church, by means of such things as chasubles, surplices, incense, altar processions, and all that outward show which is effective only when the twilight of self-conceit falls upon the Church. He had married a Polish Catholic princess. Her rich heritage and the crown of Poland loomed before his avarice and ambition. The sly Jesuits scented their prey and stealthily made their way into Sweden, hoping to regain it for the pope, who was to assist the king in gaining his end. The proud prelate, however, himself put difficulties in the way of the Jesuits, when he denied the king the concessions asked for, namely, the communion under

both kinds, * and permission for priests to marry. The king would then have a compromise form of religion of his own, though even this was in fact a fruit of his intercourse with Jesuits and renaissance men of his own type. The result was his "Ordinantia" of 1575 and "The King's Liturgy" of 1576, which, on account of its red cover, was generally called "*The Red Book*." This liturgy was a mixture of Lutheran forms and the Roman mass, pretending to rest on the foundation of the Holy Scriptures and the consensus of the church fathers up to the death of Gregory the Great, in 604.

Senators, noblemen, bishops, and pastors received the new liturgy in the same half-hearted manner toward the king that he had adopted toward the pope. But when the latter would not sanction the Red Book or make any concessions, King John grew obstinate and persisted in his demand that the Red Book be used by all the clergy in Sweden. Even after the death of his wife, and his conflict with Rome, he prosecuted and imprisoned or banished many true evangelical confessors, because they would not accept his half-

* In the early Church, up to 1215, both the bread and the wine in the Lord's Supper were given to all the communicants; but from that time on in the Roman Catholic Church the cup has been withheld from the laity.

Romish religion. His younger brother, Duke Charles, received and protected the persecuted Protestants, and the consciences of many misguided persons and of some apostates began at last to awake and to cry to God for help. From all quarters of the Swedish Church the king was then asked to convoke a general council, to which request he consented shortly before his death in 1592.

The Lutheran Church of Sweden had now reached a crisis in its existence, which, however serious, had to be met. The hour appointed by God's providence had come. It remained to be seen whether she was ready and willing to keep the pure Word of God and suffer for it, or, in the hour of trial, forsake it. King John's liturgy disappeared after his death. His son Sigismund, a bigoted Roman Catholic, educated by the Jesuits, was, since 1587, king of Poland, and now inherited the crown of Sweden. The Swedish clergy demanded that a promised "general Christian and free council" be held before the arrival of King Sigismund in Sweden. Duke Charles, who, together with the senators, by the sanction of Sigismund had been placed at the head of affairs ad interim, convened the council in Uppsala on the 25th of February, 1593, to adjust the existing disagreements in doctrine and church ceremonies.



CATHEDRAL OF UPPSALA

The Council of Uppsala was neither a parliament (riksdag) nor simply a ministerial meeting, similar to the diocesan convocations. It was a General Council of the whole Church of Sweden. At the preliminary deliberations concerning the Council, the senators desired that the clergy alone should be convoked, but Duke Charles insisted that in the combat with the Papists there should be no aping of papal methods. True, the clerical members of the Council, about 300, were indeed the deliberating and deciding majority, but in addition there were present the duke and nine senators, several noblemen, and also delegates from the various cities and towns of the kingdom.

The Word of God says: 'Where the Spirit of the Lord is, there is liberty.' This promise was fulfilled at the Council of Uppsala, which, gathered around the Holy Scriptures and trusting in the Lord, truly represented "a free Church in a free State." This Council did not resemble the synodical meetings held during the times of Gustavus Vasa and John III., where the kings dictated the decrees. The Church of Sweden would no longer suffer popes or princes to determine her confession and liturgy. The final decree of this Council shows clearly that the Lutheran Church of Sweden maintained her independence not only against Roman but also against Reformed influences.

One of the purposes in convoking the Council was to safeguard the independence of the Swedish Church in its relation to the royal power, and permission to hold the Council was neither asked for nor expected from King Sigismund. This purpose was publicly expressed by Nils Gyllenstjerna, chancellor of justice, when on the first day of March, on behalf of the duke and the senators, he bade the Council welcome, saying: "The king shall not, when he comes, be lord over our faith and our conscience." In his response the compliant bishop of Linköping, Petrus Benedicti, asked the duke and the senators for their instructions concerning the order of procedure at the Council; but for doing so he was sharply rebuked by Master Ericus Schepperus of Stockholm, who said: "As this meeting is to be a free council, such instructions were both improper and unnecessary." As a Lutheran Free Church the Evangelical Augustana Synod certainly has the greatest reasons for remembering reverently the Council of Uppsala, and for thanking God alike for its faithful confession and for its manly and steadfast independence.

On the appointed date at least 306 clergymen gathered for evening services in the Cathedral of Uppsala. Among them were four bishops, Petrus Benedicti of Linköping, Petrus Jonæ of Sträng-

näs, Olavus Bellinus of Västerås, and Ericus Erici of Åbo; also the four former professors at the Collegium of Stockholm. On the following day a general session was held, at which Bishop Bellinus admonished the members present to strive in a spirit of meekness for concord, peace and reconciliation. The next day Professor Ericus Schinerner delivered an address on the Holy Scriptures and the study of theology. He praised Dr. Martin Luther and King Gustavus Vasa, but censured especially the bishops who, although they ought to have known the pernicious character of King John's liturgy, had assisted him by their hypocrisy. After the close of his address a business session was held for determining the order of procedure, the bishops urging that the election of an archbishop should be postponed until the Council had formulated its doctrinal views. The duke did not arrive until the following day, February 28th, and on the next day the Council was formally opened.

No presiding officer had as yet been elected, and a majority of the members, especially those from the diocese of Uppsala, insisted upon the immediate election of an archbishop. Both parties appealed to the duke, and two senators approached him for advice. He told them that it was improper to ape the pope in having, as a matter of

necessity, an archbishop or bishop as president of the Council, and that they ought rather to elect a suitable man from among themselves. This man should, however, have no authority after the close of the Council. The session of March 2nd was, as all the following sessions, opened with prayer and the singing of: "Veni sancte Spiritus." In due course Professor Nicolaus Olavi Bothnien-sis (Nils Botniensis) was elected president. He excused himself as being a young and inexperienced man, but the four bishops and the Council unanimously urged him to accept this commission, which Duke Charles immediately confirmed. Nicolaus Olavi, who was elected to this high position of trust, had previously been imprisoned for about three years on account of his manly and conscientious resistance to the Ordinantia and the Red Book. He was a very learned orientalist and theologian, having studied genuine Lutheran theology under the renowned Dr. David Chytræus at the University of Rostock in 1578—1584.

The most important transactions of the Council were the adoption and sanction of a common confession for the Church of Sweden, which up to that time it had not possessed. To be sure, true and unfalsified Lutheran doctrine had been preached with great success by the Swedish reformers and their disciples in accordance with the

Västerås Recess, the church law enacted at the Diet of Västerås in 1527, which required "that the Word of God should be preached in its purity," but subsequent adversities under King John III. seem to have been the necessary test without which the pure gospel could not become the property of the whole people, and the Church of Sweden be definitely established as a true Lutheran Church with a distinct Lutheran confession.

The transactions proper of the Council of Uppsala began on the third day of March. The president exhorted all the members in one accord to pray for the guidance and blessing of God. A confession of common faith was then adopted. Olavus Martini, one of the two secretaries elected by the Council, read distinctly seven theses on the Holy Scriptures, consistent with the Formula of Concord. In these theses, drawn up by the president, it was forcibly urged and affirmed: "We believe and confess that the Holy Scriptures were given through the Holy Spirit; and that they contain, completely, everything belonging to the Christian doctrine concerning God Almighty and our salvation, concerning virtue and good works; and that they are a foundation and support to a pure Christian faith, a canon whereby to judge, discern and prevent all disagreement in religion; that obscure passages must be interpreted accord-

ing to the analogy of faith; that no explanation is necessary, either by the holy fathers or by others, whoever they may be, who have added of their own that which is not in harmony with the Holy Scriptures; that no man has a right to explain God's word according to his own mind; that nothing but the Holy Scriptures shall have absolute authority; and that we will abide by the Apostles' Creed, and the Nicene, and the Athanasian symbola as the orthodox consensus of the Christian faith in the primitive Church." The president and Bishop Petrus Jonæ further explained the theses, which were then unanimously adopted. Afterwards their contents were incorporated in the final decree of the Council.

When this sound foundation had thus been laid, no new confession of the members themselves was brought forth, but the unaltered Augsburg Confession, the uniting bond of the whole Lutheran Church, was presented and earnestly discussed in the following manner. The secretary, Olavus Martini, read each article in its order, first in Latin and afterwards in Swedish, after which the president, the four bishops, and other ministers expounded each article. Full liberty to express himself was given to each member present, and anyone who was dissatisfied with the explanation or doubted the truth of any article, was exhorted

to state his doubts, that nobody might afterwards complain of compulsion or misunderstanding. The first four articles of the Augsburg Confession were thus profoundly treated in the forenoon and the five following in the afternoon. The next day, Sunday, Bishop Petrus Jonæ preached in the morning and Chaplain Engelbert of Stockholm in the evening. Both of these men had suffered very much owing to their opposition to King John's Red Book.

During both sessions of the following day the remaining part of our glorious Lutheran Confession was discussed and unanimously adopted. In the discussion of the tenth article, on the Lord's Supper, the president earnestly admonished the clergy carefully to guard against Calvinistic error, whereupon Bishop Petrus Jonæ arose and cleared himself of the suspicion of such error. When the reading and discussion of the whole Confession was finished, Bishop Jonæ again stepped forth and solemnly asked the senators and all members present: "Do ye sanction this Confession, as it is now read and approved?" Standing up, all unanimously declared that they would not forsake it, but willingly sacrifice life and blood for this Confession. The president then exclaimed loudly: "Now Sweden has become as one man, and we have all one Lord and one God."

Here the question might well arise, why the Council of 1593 did not adopt the entire Book of Concord, which was published as early as 1580? Nicolaus Olavi and several other leading men of the Council having studied under Dr. Chytræus, one of the chief editors of the Formula of Concord, had by their actions and writings clearly shown that they were in full and hearty accord with their esteemed teacher and with all the Symbolical books contained in the Book of Concord. Nevertheless these Symbolical books were at that time not sufficiently known in Sweden to be treated and adopted intelligently in the few days allotted to the Council. There was also pedagogical wisdom in delaying the adoption of the whole Book of Concord by the Swedish Church until the appropriate time should come. Such adoption was asked for by the clergy in 1647 and was authorized by the government in 1663. A Swedish translation of the Augsburg Confession was published in 1593 by Archbishop Abraham Angermannus and Professor Jacobus Erici.

At the following morning session of the Council Pastor Schepperus preached in the Cathedral, and in the afternoon the Red Book was the topic for general discussion. King John's liturgy found no defenders, although the president exhorted anyone who so desired to speak in its defense. After a

prolonged general silence, whereby the Romanizing liturgy was condemned, the bishops of Linköping, Västerås and Åbo, who under King John had favored the Red Book, came forward and solemnly renounced it, asking God and the whole assembly to forgive their error. Former mass-priests and their delegates did the same thing. All who during persecutions and sufferings had faithfully confessed the pure gospel received thanks, and a solemn pause again ensued. All the clergymen extended brotherly hands to each other in mutual recognition, and all promised to forget past strife. A unanimous and hearty "Yea!" was the answer to the president's question whether they rejected the Red Book. On the next day were read certain theological memorials, by the German universities of Leipzig, Wittenberg, and others, concerning King John's liturgy.

On the following days of the same week certain necessary resolutions were passed by the Council concerning divine service and church discipline. New Roman Catholic festival days and several superstitious ceremonies in connection with the service and the sacraments were abolished. A request was made that the hymns and sermons of the reformers Olavus and Laurentius Petri should be gathered and republished, and the Agenda of Laurentius Petri, 1572, was also ex-

amined and confirmed. Furthermore a desire was expressed that the university of Uppsala, which had suspended in 1580, should be reopened. Complaints were presented that the government interfered with the election of pastors and bishops, or exerted undue influence over the Church. During the reign of John III. schools had not been kept up, and unworthy priests had secured the best positions through officiousness and assent to the king's religious views. In view of this moral decay the Council of Uppsala was obliged to make arrangements to send an evangelical minister to inquire into the moral condition at Vadstena. And a miserable state of affairs he found in that celebrated convent.

After the following Sunday, March 11, when the usual services were held in the Cathedral, the conflict began between Duke Charles and the clergy. In the midst of this struggle the election of an archbishop occurred. The eloquent Master Abraham Andreæ Angermannus, who had been exiled for his fidelity to the Lutheran confession, was by an almost unanimous vote elected to this position. The cause of the contention with the duke lay in his leanings toward Reformed views. Rejecting the doctrine of predestination, but adopting the Calvinistic doctrine of the sacrament, the latter imagined that he could stand

independent between the two Protestant doctrines.

The duke was displeased because certain ceremonies, offensive to him, had been retained, but the Council stood by its resolutions, as well for the sake of Christian liberty in such things as for preventing distrust among the common people. The result of the negotiations was, that many members of the Council refused to subscribe to the decree unless the Calvinistic doctrines were expressly condemned. The president, Nicolaus Olavi, and the bishops of Linköping and Strängnäs did not originally desire this amendment; but in the interest of peace they went to the duke to procure his consent. Offended at their request, he exclaimed at last: "Put all those whom ye know to be of that kind, and even the evil one, in hell; because he also is my enemy." Thus the final form of the decree included this sentence: "Likewise do we reject entirely the heresies of the Sacramentarians, Zwinglians, Calvinists and Anabaptists, and all other heresies, whatever be their name, which we at no time will approve or agree to."

The clergy assembled the same day, the 19th day of March, in Uppsala Castle, and delivered the Decree of the Council to the duke, the senators and the other laymen. When these had heard and

approved it, they promised to subscribe their names to the document. The Council was thereupon adjourned. The following day the decree was subscribed to by the duke, the senators, bishops, noblemen, pastors and deputies from cities and towns. During the following spring the Decree of the Council was sent in authorized transcripts to all parts of the country and was thus finally subscribed to by 14 senators, 7 bishops, 128 noblemen, 137 government officials, 1,556 clergymen, mayors of 36 cities, and had affixed the seals of 197 counties. The original manuscript of the decree of the Council was, at the centennial anniversary, in 1693, by King Charles XI. placed in a silver box, and is still preserved in the royal archives.

At the death of King John III., Pope Clement VIII. had sent his legate Malaspina to Sigismund with 30,000 ducats as a subsidy to bring Sweden back under subjection to the papal chair. And at Sigismund's departure from Poland to Sweden a new papal nuncio arrived with more money and similar malicious proposals. One of these was, that "a Jesuit college could perhaps be immediately established in Stockholm. If that could not be done, the king should certainly take with him to Poland as many able young Swedes as he might find and let them be educated in the Roman Cath-

olic faith at his court, or by some of the most zealous bishops, or in Polish Jesuit colleges." This was the same old and oft-repeated trickery of Papists and infidels who hope to triumph over truth by getting young men under their control and educating them in the ways of falsehood.

In their fight against such a foe the ministers of the Swedish Lutheran Church risked their lives and property. With the assistance of the other estates of the realm and of the duke, they at last compelled Sigismund to promise, "by his Christian faith, kingly honor and truth," faithfully to confirm and preserve the Decree of the Council of Uppsala. Otherwise Sigismund would not have been elected. There is still preserved in the archives of Rome a letter written by the papal legate, setting forth that the king had declared to him that he had sworn to this royal declaration through compulsion, and against his own will, and that on this account the legate had released him from his oath and permitted him to take a new oath, declaring faithful allegiance to the Jesuits.

Sigismund having very soon broken his royal oath and assurance to maintain the Decree of the Council of Uppsala, the Swedes deposed him in 1599 and elected Duke Charles as their king, who reigned till 1611. Sweden was thus finally wrested from the pope's power and saved from the pitiful

fate that befell Poland. Gustavus Adolphus, the son of King Charles IX., and the sons of the men who signed the Decree of the Council of Uppsala, took up the battle against the Roman Catholic menace during the Thirty Years' War, and through them God protected the Protestant churches from popish tyranny and superstition. The Council of Uppsala, therefore, has a significant bearing upon the history of the world.

Many of the members of the Council were true heroes of faith, and foremost among them may be placed Nicolaus (or Nils) Olavi, with the surname Bothniensis, from his native province of Norrbotten, or Bothnia. As president of the Council he showed both zeal and moderation, and his prudent guidance contributed greatly to the success of the Council's transactions. His loyalty to his country and his faithful adherence to the unfalsified Lutheran faith, as well as his gentleness, manliness, and steadfastness, were made manifest in the subsequent perilous times during the conflicts between King Sigismund and Duke Charles. When the University of Uppsala was restored, he was chosen dean of its theological faculty. He lectured on Old and New Testament exegesis, and was the author of the first Hebrew grammar published in Sweden. After the deposition of Abraham Angermannus, Olavi was elected

his successor, but dying soon afterwards (1600), was not installed in that office. On his deathbed he admonished the clergy to beware of both popish and Calvinistic errors. He thanked God for His unmerited goodness toward him, for his education in the pure evangelical faith, and for the privilege of having participated in the sufferings of the Saviour. Having received absolution and the Lord's Supper, this man of God departed in the peace of Christ, testifying to the friends gathered around in him: "I believe that I shall see the goodness of the Lord in the land of the living."

Olavus Martini, who was one of the two secretaries at the Council of Uppsala, became Nicolaus' successor as archbishop. In this office he proved to be a man of the same true Christian spirit in his gentle but steadfast opposition to King Charles and his Calvinistic ideas. From his peaceful deathbed, in 1609, Olavus Martini also spoke words of edification and encouraged his friends to remain steadfast in the true faith.

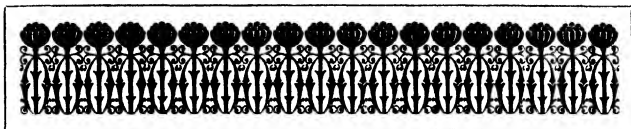
The Decree of the Council of Uppsala was in 1686 incorporated in the First section of the Swedish Church Law, and in 1809 also in the Second section of the Form of Government, one of the fundamental laws of Sweden. Jubilee anniversaries of the Council were celebrated with great festivities in 1693, 1793, and 1893,

the congregations of the Lutheran Augustana Synod joining in the three hundredth anniversary. The Evangelical Lutheran faith, solemnly and unanimously confessed at the memorable Council of Uppsala, has been the guiding star for the blessed course of our dear Lutheran Augustana Synod during its whole existence. May our glorious Unaltered Augsburg Confession, as it is understood according to the development found in the other Symbolical books of the Lutheran Church, by the help of God, be forever the connecting bond between the mother church in Sweden and her daughter church in America, the Augustana Synod.





GUSTAVUS ADOLPHUS.



THE CHURCH OF SWEDEN FROM THE REFORMATION PERIOD TO THE NINE- TEENTH CENTURY.

VI. *King Gustavus Adolphus and his Court Chaplains.*

Gustaf Adolf, Christ und Held,
Rettete bei Breitenfeld
Glaubensfreiheit für die Welt.
(Gustavus Adolphus, the Christian Hero,
At Breitenfeld saved
Liberty of faith to all the world.)



THESE are the words engraved on the Gustavus Adolphus monument at Breitenfeld, and the inscription remains a lasting truth. It was at Breitenfeld, just outside of Leipzig, that Gustavus Adolphus, the Swedish king, on the seventh of September, 1631, encountered the imperial Catholic army, and there God bestowed on his people a glorious victory over the enemies of the gospel. Standing in front of his valiant and faithful army, the king

opened the battle by praying to God with a loud voice, saying, "Almighty God, who keepest victory and defeat in Thy hands, turn Thine eyes upon us, Thy servants, who have come from far off homes to fight for freedom and truth and for Thy gospel. Give us victory, to the glory of Thy holy name! Amen."

On the ever memorable sixth of November, 1632, on the battlefield of Lützen, the Swedish army at its morning prayer sang: "A mighty fortress is our God," and also the hymn of their own beloved king: "Fear not, O little flock, the foe." The watchword "Immanuel" was passed along the ranks, the king sang Luther's psalm: "In death's strong grasp," and then at the head of his troops precipitated himself into the battle. In vain had the Jesuits tried to assassinate him at Frankfurt, but on the bloody field of Lützen this chosen servant of God fell a victorious martyr, having fulfilled the calling given him by the Lord.

With a humble and confident mind Gustavus Adolphus, in 1630, bade farewell to the estates of his kingdom, expressing as his heart's desire that by the grace of God he should meet them "in the heavenly life and the joy which God hath prepared." In the same spirit of devotion he disembarked on the coast of Germany to liberate

that country from imperial and popish tyranny. With uncovered head and on bended knees he prayed: "Thou, O Lord, who triest hearts and reins, Thou knowest the purity of my purpose. Grant us grace, O Lord, that we may labor for the freedom of Thy people and the accomplishment of Thy will." When those about the king, affected by his earnest prayer, began to weep, he said, "Do not weep, but pray from the bottom of your heart. The more prayers, the more victories; the best Christian is the best soldier."

Not only at important crises but in all his conversation Gustavus Adolphus showed his humble and firm confidence in the grace of God. His intimate friend, Chancellor Axel Oxenstierna, gave him this beautiful and well-deserved testimony: "He was a lord, pious in all his acts unto death." The Hero of the North did not covet the people's vain homage, but rather feared it, desirous that praise be given to God for all successes. When the German people, on his march to Lützen, paid grateful homage to him, he said to Fabritius, his court chaplain, that he was glad to see the love of the people manifested, but that he feared God would soon punish their foolish idolatry, and prove to them that even he was but a poor, miserable man.

The king's sincere Christianity evidently put

its stamp on his warriors, who constantly endeavored to resemble the noble king in piety and other virtues. Every morning and evening, and before every battle, public common prayer was offered to God, and on Sundays public divine service was held in the Swedish army. Strict discipline was maintained. Plunder and debauchery, so common in the savage imperial hordes, were severely forbidden in the Swedish army. A contemporary Nuremberg chronicle says of the Swedish warriors: "They were not heard to swear; rudeness and vices were not to be found among them, even if they became intoxicated. The piety of the soldiers was like that of the king; in their conversation the name of God was mentioned, and His help was invoked as the warrior's best protection. It seems incredible to those who have not seen it with their own eyes." There was also a saying among the Germans concerning the military discipline of King Gustavus Adolphus, that "in his army a person might become saved but not rich."

These are not loose assertions, but well-known historical facts. Hence, to the glory of God, the character of Gustavus Adolphus appears to us as that of a true Christian hero. He was a great general, a prudent statesman, and a warm patriot; but above all he was the believing Christian hero. During the wars conducted by this "Lion of the



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North" he never neglected to promote schools and Christian education, sciences and arts. He cherished the Uppsala university and promoted it in many ways, even donating to it his own hereditary estates, consisting of 313 farms. Sweden has lost the provinces conquered by him, but Uppsala university, and several colleges founded during his reign, remain as glorious monuments to his name.

Gustavus Adolphus was himself a devoted and steadfast Lutheran, but he knew how to unite Lutheran and Reformed princes against their common papal foe. In the execution of his great plans he made use of many valued friend and assistants, most prominent among whom was his chancellor, Axel Oxenstierna, bound to the king by an intimate friendship which was never disturbed by discord or envy. Gustavus Adolphus was not led by a vain desire of honor nor by political ambition to enter Germany and participate in its great religious war, and amidst his glorious triumphs the imperial crown did not lure him. He awaited the appointed time; then God sent him forth to save evangelical Protestantism from being overcome by fraud and outrage. This Christian hero fought a good fight, finished his course, and kept the faith, and the Lord has blessed his memory for all time.

How did Gustavus Adolphus acquire such a

truly Christian character? His father, King Charles IX., was an energetic and conscientious man, but often severe and suspicious; so was also his mother. About the education of his royal friend, Axel Oxenstierna wrote that he "was reared rigorously and trained in labor, virtue and courage." In this manner Gustavus Adolphus certainly became accustomed from his youth to a simple manner of living, so that he could share the conditions of his humblest soldiers; but his noble, lovable and entirely evangelical Lutheran character cannot be called a heritage from his parents. Nay, it was born and nourished by the means of grace, a true conversion, and a faithful use of prayer and the Word of God.

The birth of an illegitimate son had attested the young king's sin and shame, and for this he received, to the lasting benefit of his soul and character, the stern reproof of his court chaplain, John Rudbeckius, who told him that he had aroused the anger of God and admonished him to do penance. How sincere and faithful a court chaplain Rudbeckius was, may be gathered from the following utterance in one of his sermons: "If any evil, which God forbid, should by my negligence happen to your Majesty, Almighty God would crave the penalty out of my hands, and I must give account for it, otherwise I would not

be your Majesty's faithful teacher and pastor, but an hireling." Gustavus Adolphus himself not only participated with his soldiers in public divine services, but he daily read the Bible in private. To a courtier who unexpectedly appeared and saw him reading the Bible, the king said that by meditation upon the Word of God he tried to strengthen himself against evil temptations, against which we never can be sufficiently on our guard.

John Rudbeckius studied at Wittenberg, and was professor at Uppsala for eleven years, afterwards court chaplain 1613—1618, and bishop of Västerås from 1618 to his death in 1646. It may suffice to add the description which this Christian knight himself has given of his participation in the king's campaign in the Baltic provinces: "Sometimes I had to be on horseback the whole day, in rain and chilly winds, and nevertheless preach; sometimes by sea in tempest and roaring surf; sometimes by land in campaigns and military turmoil; sometimes to hear the drum or the guns or alarms sounded in the midst of a sermon or while preparing for preaching. I had to act, however, as the occasion demanded." As bishop, he urged and defended the rights of the Church against the encroachments of the state, and Oxenstierna said of Rudbeckius that he had "a piece of St. Peter's mantle."

John Botvidi, who died in 1635 as bishop of Linköping, was, from 1616 on, confessor and court chaplain of Gustavus Adolphus and as such exercised a deep influence on the spiritual life of the king. Among the many sermons published by him may be mentioned his Six Sermons on the 53rd Chapter of the Prophet Isaiah, and Six Sermons on the 22nd Psalm of David. The following narrative is characteristic of the king and his court chaplain: "During the battle of Kleve, in Prussia, the king was aware that Dr. Botvidi and several army chaplains were standing on a mountain with uplifted hands, beseeching God for the victory which was subsequently gained. In the evening the king said to Botvidi: "To-day it was not hard for us to fight, because Moses fought for us in prayer on the mountain."

Rudbeckius and Botvidi were translators of the Bible and members of a committee appointed to edit the revised Swedish translation of the Bible known as the Gustavus Adolphus Bible, published in 1618. Both of them preached the Word of God without affectation or sentimentality but in truth and earnestness. Both were called upon to preach funeral sermons at the burial of Gustavus Adolphus.

John Mathiae became professor at Uppsala university in 1620, court chaplain in 1629, instructor

of Princess (afterwards Queen) Christina in 1632, and bishop of Strängnäs in 1643. Having been accused of favoring a union of Christian denominations, he was deposed in 1664; he died in 1670. In his published sermons he shows himself a good Lutheran preacher, and more peace-loving than Rudbeckius and Botvidi. In his sermon on Palm Sunday Mathiæ thus preaches the pure Biblical and Lutheran doctrine concerning the Lord's Supper, and he exhorts his hearers to pray to God with steadfast faith that, for the sake of the bitter sufferings and death of Jesus, He would be gracious toward us and forgive us all our sins. Confidence in God, persistence in prayer, and the remembrance of the death of Christ, when we commune in the Holy Supper, he continues, makes us patient under the cross and fearless in the night of death.

Isaac Rothovius was a third contemporary court chaplain. Having been the instructor of Axel Oxenstierna, he was elected bishop of Åbo and died as such in 1652. By his instrumentality a school was founded in Åbo, which in 1640 was transformed into a university. He took part in translating the Bible into Finnish. In his inaugural address to the Finns he says: "We must hold fast to this truth, that religious instruction is the sole means by which we can prepare the young,

who by holy baptism are consecrated to Christ, for the combat against the devil, the world, and the flesh. Army officers and veterans deserve well of the orthodox Lutheran Church, when in our day they educate the youth to war against the enemies of Christianity, the Papists, who with fire and sword assault the fortress of God. How much more useful are the teachers of the youth, who educate the young to be bold warriors against the devil and instruct them how to obtain everlasting life."

Gustavus Adolphus fell at the front of his valiant army, which avenged his death and won a victory dearly bought. The war continued until the Peace of Westphalia, in 1648, when full religious liberty was secured for all Protestants in Germany, as well as political equality with the Roman Catholics. When the news of the beloved king's death became known in Sweden, it caused bitter sorrow and lamentation in palace and cottage. He had been no ambitious potentate but had fought and died "for freedom, for truth, and for the gospel of Christ." By the glorious memory of Gustavus Adolphus, even we, who also "have come from far off homes," may be exhorted to fight and labor in the name of Jesus Christ for the same lofty purpose. By the foresight of Sweden's greatest king and statesman. A New Swe-

den was founded on this side of the Atlantic, a colony the very charter of which guaranteed religious liberty to all persecuted Protestants, whatever their nationality. This proposed colony he called the noblest jewel in his crown.

By negligence and faithlessness the Swedish churches on the Delaware were lost to the Lutheran Church. But a new Lutheran Sweden has risen in America, which holds fast to the confession of our forefathers, the "Confessio Augustana," founded on the Word of God, and we rejoice in our name, The Augustana Synod. Through its many congregations, schools and charitable institutions our Synod diffuses the blessings of God over the whole of North America from the Atlantic to the Pacific. God grant, in His infinite grace, that the Augustana Synod may be one of the brightest jewels in Christ's heavenly crown of glory.





VII. *Haquin Spegel, Jesper Svedberg and Anders Nohrborg.*

DURING the period from the reign of Gustavus Adolphus to the death of Charles XII. (1611—1718), Sweden was one of the great European powers. In 1707 King Charles XII., the young hero, compelled the Austrian Emperor, Joseph I., to grant religious liberty to the oppressed Lutherans in Silesia, and there King Charles' name is still revered and kept in thankful memory. When the pope instructed his legate in Vienna to complain of this permission, the emperor replied, "It was a fortunate thing, that King Charles did not require that I myself should become a Lutheran, for truly I do not know what I should have answered him." During these hundred years the Swedish Church was strongly orthodox and had many true and excellent bishops and faithful pastors. Prominent among such pious fathers were Archbishop Haquin Spegel and Bishop Jesper Svedberg.



H. S. L. R. S. V. D. B. E. C.

During the eighteenth century the Established Church of Sweden, as well as the other Protestant churches, was infected by naturalism and rationalism, which emanated mostly from the royal court, then under French influence. Although the Swedish Church had several good bishops during this period of decline, yet we find among its faithful pastors some of the best exemplars of the true life in Christ. Anders Nohrborg, representing the old orthodoxy, was one among many of these pastors, spiritual leaders, and, in the best sense, popular preachers.

Haquin Spegel and *Jesper Svedberg* have been called "the twin stars on the firmament of the Church of Sweden." Their names are familiar to all persons acquainted with the Swedish Psalm-book, the name of Spegel being affixed to twenty-nine psalms, and that of Svedberg to no less than forty psalms. Besides being capable officials of the Church of Sweden, they deserved well of that Church, being numbered among its best preachers, catechists, and authors of spiritual hymns.

Spegel was born in 1646, at Ronneby, in Blekinge, then a Danish possession, which became a Swedish province in 1658. He was matriculated as a student at the newly founded university of Lund. After some years of study at foreign universities, he took his degree in Philosophy at Lund

in 1670. In 1675 he was appointed court preacher to King Charles XI., as such exercising a great moral and spiritual influence over the young king, especially during the campaign in Skåne. Afterwards he was called to the superintendency of Gotland, where he succeeded remarkably well in introducing the Swedish language and liturgy. Having been made bishop of Skara in 1685 and of Linköping in 1691, he became archbishop in 1711, and died at Uppsala in 1714.

In these various positions Spegel was a divinely blessed instrument in promoting the religious and spiritual welfare of his countrymen. And the reasons for such success were undoubtedly his personal qualifications, sustained by the unlimited confidence placed in him by King Charles XI., who reigned as absolute monarch over Sweden. During his reign (1660—1697) a new Church Law was enacted and a new Church Book adopted, both having been shaped under the good influence of Bishop Spegel, who is, however, best known as a hymn writer, preacher and catechist.

Spegel's principal work is *The Swedish Psalm book* of 1695, now known as the *Old Swedish Psalm book*. It contained 56 psalms by Spegel, 30 of which are original and 26 translated or adapted from other hymn writers. He excels as an original divine singer, and his psalms in the

present Swedish Psalm book, such as the Easter hymns, Nos. 110 and 111, the Communion hymn, No. 154 (No. 222 in the Hymnal of the Augustana Synod), and the Morning hymn, No. 430, must be reckoned among the most precious jewels of all Christian hymnody.

Spegel's hymns are all characterized by his confident and soundly Lutheran trust in the merits of Christ. A distinctive feature of his hymns is their Biblical and popular style. They are born of a hopeful and manly spirit, yet free from self-intruding subjectivism and sensationalism. Spegel and Paul Gerhardt have a common trait in their predilection for the Psalms of David. Thus twenty-five hymns in the Old Swedish Psalm book are paraphrases from the psalter. Gerhardt undoubtedly holds the highest place among the German paraphrasers of the Psalms of David, but Spegel, it seems to us, excelled him, not only in exegetical skill, but also in poetical talent; as instanced in the beautiful hymn No. 325 in the present Swedish Psalm book, based on the eighty-fourth Psalm of David.

As a catechist Spegel's name is connected with a proposed catechism of 1686, which in reality was the work of a committee, made up in great hurry during parliamentary sessions. This catechism, although never officially authorized, was

the foundation for the official catechism of Archbishop Svebilius in 1689, just as Bishop Jesper Svedberg's Psalm book of 1694 prepared the way for that of Spegel in 1695. But as catechist Spegel is better known by reason of his persistent endeavors to have all the Swedish people duly instructed in the Christian doctrine. It is to his personal and official influence that the common parish schools in Sweden owe their origin, through an ecclesiastical statute providing that religious instruction should be given the young people before their first admission to the holy communion.

Spegel was an eloquent preacher, and as such acquired his reputation and became attached to the royal court. As bishop he was zealous in his endeavor to have the pure gospel of Christ preached in his dioceses.

Besides some occasional sermons, including funeral addresses, Spegel wrote a collection of "Thirty Sermons on the Precious and Innocent Passion and Suffering of our Lord and Saviour Jesus Christ." These sermons, delivered before the royal court in Stockholm, were published after his death. Judged by these Passion Sermons, Spegel must be considered one of the foremost representatives of sacred eloquence in his day. Sound and exact in his exposition of his texts, he sets forth the saving truths objectively, in their



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full Biblical form, contrary to the ruling formalism of his time. He is, however, not entirely free from the common fault of his contemporaries, that of learned display; for in his sermons Spegel employs illustrations from Church History rather to excess. Nevertheless, in the sermons of Spegel we always meet the faithful pastor, trying by practical applications to make the instruction, the admonitions and promises of the Holy Scriptures, fruitful to his hearers. He preached Christ crucified and is aglow with the love of God and hearty zeal for the salvation of his fellow men. Alike in his sermons and in his hymns, we find Spegel characterized by an earnestness and a poetical inspiration akin to that of the holy prophets and psalmists of Israel.

Jesper Svedberg was born 1653, in the vicinity of Falun, Dalarne. He studied first at the university of Uppsala and afterwards at that of Lund. Returning to Uppsala after five years of study at Lund, he was promoted Doctor of Philosophy in 1682 and ordained the following year. Having visited England, France, Holland, and Germany, he became at first army chaplain and court preacher, and afterwards, in 1692, professor of theology at the university of Uppsala. In 1702 he was made bishop of Skara, where he died in 1735.

Archbishop Spegel was a Biblical, orthodox Lutheran; Bishop Svedberg was an evangelical Lutheran pietist. Svedberg once prayed, "O my God, who raised up Luther and bestowed upon him Thy spirit of boldness to introduce again the Christian and most needed doctrine of the true faith, raise up again a Luther, who with the same boldness and blessed energy will again introduce a Christian life." During his travels in England he received strong impressions from its strict Sabbath observance and its well-ordered relief of the poor, and in spite of the spiritual and moral decline in France he could not but admire the charitable works of the Roman Catholic Church, while in Holland the prevalent frugality and sense of order especially aroused his admiration. In Germany he sojourned with Dr. Ebzardus in Hamburg, the learned orientalist, who, zealous for the conversion of the Jews and the heathen, aroused Svedberg to a consciousness of the Christian's duty toward the heathen and especially the obligation of the Swedes to provide for the spiritual needs of their countrymen settled among the Indians in North America.

Jesper Svedberg was an earnest pietist akin to John Arndt and Christian Scriver, but he had by nature also a peculiar mystical character akin to that of Birgitta, the Swedish seeress. He be-

lieved that the spirits influence human destinies, and it seems that he was ready, without reflection, to credit strange narratives about visions and revelations. Incredible, for instance, seems the event which is said to have occurred, when Svedberg preached for the first time. It was at Hoby, Skåne, in 1673, on the Third Sunday after Trinity, the gospel text being Luke 15: 1—10. Of this occasion Svedberg writes in his autobiography:

“In the evening of the same day there was heard in the church much music and clear voices singing pious psalms, although there was within the church no organ or other instrument, and no human being. Thus narrated and testified unanimously all the inhabitants of the village, which is very large and lies very near to the church.” This supposed occurrence was to Svedberg an efficacious admonition to preach with sacred fear in the house of the Lord, “where God’s holy angels are present.” He took the occurrence as a sign that God would use him and bless his testimony of the rich salvation by Jesus Christ. Svedberg writes further: “Who knows but that by God’s gracious help some sinner may that day have been converted by my simple sermon.” This Sunday of the Church year was always specially observed by Svedberg, who called that day “The great sinners’ great festival.”

As court preacher to King Charles XI., who reigned from 1660 to 1695, Svedberg by his sincerity soon gained the confidence of the young king. Nor did he lose it by the intrigues of various persons he had candidly reproved. Once the king told him in a conversation, "You have many enemies." Svedberg answered, "Your Majesty, a servant of the Lord is not worth anything, if he has no enemies. Consider the prophets and the apostles, yea, the Christ himself. How many enemies did not they have?"

Because many different psalm books were then used in the Swedish Church, Jesper Svedberg, together with his friends, undertook to edit a new one for common use in the Church. In this commission, afterwards authorized by the king, Svedberg was the most active member, and of the 482 psalms in their proposed book he wrote 16, translated 20, and revised a great number. When the new book was published in 1694, it was severely criticised and immediately confiscated, to the great financial loss of Svedberg. Our present Swedish Psalm book has 6 original and 14 translated hymns of Svedberg's from his proposed book. The beautiful hymns No. 35 and 36 in our present Psalm book, concerning the angels, are very characteristic of Svedberg. They were translated by him from German sources.

Svedberg published several collections of his sermons, of which the largest and best are, one on the gospel texts of the Church year and one on the epistle texts. His sermons are truly evangelical and have a practical bent, urging the hearers to be not only confessors, but also followers of Christ. In a publication entitled, "David and Nathan," Bishop Svedberg presented his homiletical maxims, not so much in the form as in the contents of the sermons. Here he admonishes the pastors to appear, like Nathan before David, as witnesses of the truth, with boldness and without fear of men; to uncover and reprove unsparingly prevailing sin in the community, and to let their preaching be reflected in their own lives and conduct.

In America the memory of Bishop Svedberg should be cherished for his care of the Swedish Lutheran churches on the Delaware river, where in 1638 the colony of New Sweden had been founded. Torkillus and John Campanius were the first pastors of the colony and the first Lutheran ministers in America. Campanius did mission work among the Delaware Indians, translated Luther's Small Catechism for these Indians, and built a frame church at Tinicum, some miles southwest of Philadelphia. This church, consecrated in 1646, was the first Lutheran church in America. For about half a century it was used

by the Swedish colonists for divine worship. But the colony came first under Dutch, and in 1664 under English, dominion; and when the old, blind Dutch minister Jacob Fabritius passed away, in 1695, the Swedish Lutheran congregations no longer had a pastor. In their spiritual distress they addressed themselves to King Charles XI. in the following petition: "We beg that there may be sent to us two Swedish ministers, who are well learned and well exercised in the Holy Scriptures, and who may defend both themselves and us against all the false teachers and strange sects, by whom we are surrounded, or who may oppose us on account of our true, pure, and uncorrupted service to God and the Lutheran religion, which we shall confess before God and all the world, so that, if it should so happen, which, however, may God avert,—we are ready to seal this with our own blood." The king consulted with Svedberg, and after some hesitation and delay the matter was entrusted to Archbishop Svebilius. But he was old and sickly, therefore the care of the Delaware churches was laid upon Svedberg, then a professor at Uppsala university.

Svedberg selected Andrew Rudman and Erik Björk as pastors for the Swedish churches in America. Both accepted the call and in 1697 arrived at their destination, bringing with them

Rev. Jonas Aurén as their assistant. They also brought 30 Bibles, 100 copies of Svedberg's confiscated psalm book, 100 of Svebilius' catechisms, and 500 copies of Rev. John Campanius' Indian Catechism. Rudman became pastor of the congregation at Wicaco, where the Gloria Dei church was built and dedicated in 1700, while Björk became pastor of the congregation in Wilmington, which built "Heliga Trefaldighetskyrkan" (Holy Trinity Church), now better known as "Old Swedes' Church," which was dedicated on the Sunday of the Holy Trinity, the fourth of July, 1699. Both of these churches together with several others in the old Delaware colony have unfortunately fallen into the hands of the Episcopalians, and Dr. C. C. Tiffany, in his History of the Protestant Episcopal Church, correctly says: "What the Swedes sowed, was reaped by the Episcopalians."

As bishop of Skara, Svedberg until his death continued to superintend the Swedish Lutheran churches on the Delaware, sending ministers, books, and pastoral letters to them, thus winning their hearty gratitude and love. He was also entrusted with the episcopal care of the Swedish congregations in London and Lisbon. In the interest of the Swedish-American congregations Svedberg published "En gudelig Barna Cateches

till ungdomens tjenst i de Svenska församlingarne i Pensylvanien, sammanskrifven af thess Biskop,” and also, in 1732, “*America Illuminata*, skrifven och utgifven af thess Biskop, Dr. J. Svedberg.” (America Illuminata, written and published by its Bishop, Dr. J. Svedberg.)

With all his orthodoxy and pietism, Svedberg was of a true catholic mind, having at the same time a keen eye to the peculiarities of different nationalities. With native simplicity he says in his “Schiboleth” (a book about the correct use of the Swedish language): “When God shall be all in all, then shall a’l that is in part, childish and imperfect, discontinue. But there everything will be manly and perfect. And there shall all sing with one tongue, as this or that saint or holy angel of God begins the song.” He says further, that when with Abraham we have sung a Hebrew hymn, with St. Paul a Greek, and with Ambrose a Latin hymn, “then they together with us Swedes will sing in Swedish: “Dig vare lof och pris, O Christ!” or: “Nu tacken Gud allt folk” (“Now thank we all our God”).

Anders Nohrborg was born in 1725 at Norberg, Västmanland, where his father, Olof Nohrborg, was acting pastor. Anders Nohrborg graduated at Uppsala university as Doctor of Philosophy in 1752, was ordained to the ministry in 1754, and

served the Finnish church in Stockholm as assistant pastor until 1765, when he was appointed assistant court chaplain, an office he retained until his death, which occurred at Folkerna, Dalarne. Although a sufferer from consumption he was a powerful preacher at the royal court, and one of the bishops said of him: "This court chaplain has a preacher in his breast preaching seriously to him, and he to us."

Nohrborg is best known as the author of the truly edifying and instructive postil, "*Den fallna människans salighetsordning*" (The Way of Salvation for Fallen Man). This work, published in 1771 in large quarto, by his brother Daniel, is now in its seventeenth edition. Some of these editions have been printed in from 4,000 to 6,000 copies. Nohrborg's postil is found in many Swedish-American homes. It has been translated into the Norwegian and Finnish languages. The work rightly deserves such general popularity and confidence, for it is strictly orthodox, systematic and yet popular in style, setting forth the Lutheran doctrine of sin and grace, of Christ and His merits, of repentance and faith, of justification and sanctification, of the Christian duties and their fulfillment, and of temporal sufferings and final glorification. Nohrborg's sermons are thematic and Scriptural, though they do not offer a

detailed exposition of the gospel text under consideration. In the postil they are arranged in the order of the way of salvation and not in the usual order according to the Church year.

Instead of a presentation of extracts from Nohrborg's sermons, or of some details from his biography, it may suffice here to give a few of his utterances on his deathbed, as told in the preface to Nohrborg's postil, written by Dr. Gabriel Rosen, court chaplain. These utterances give us a true insight into the spiritual life of Nohrborg and an earnest testimony of salvation through Christ Jesus.

Pastor A. Nohrborg's health was not the very best during his last years. In the summer of 1767, suffering from severe hemorrhages, he came to live with his brother-in-law, Bengt Gustrin, acting pastor at Husby, where he received the tenderest care from his relatives. On one occasion a few days before his death, Nohrborg, thinking himself alone in the bedroom, although two of his nearest relatives were present, raised himself up and began to cry for joy and with a loud voice praise his Saviour for His infinite love. He believed he could no longer endure to enjoy that love in his feebly body, said he. When his relatives stepped forth, asking him how he was, he answered: "Do not forget to preach and pro-

claim, without ceasing, the great power of Jesus, which enables me poor sinner to lie here and see death before me, yea, very soon to overtake me, without feeling the least fear and anguish, but with a heart filled with trust and fortitude."

Shortly before his death Nohrborg received the Lord's Supper, and in answer to preliminary questions, he said: "As a malefactor, I am resting on the rock of Christ. Let the spiritual enemies hurl their arrows as they will, I hold fast to my Saviour, and will never yield." When a certain visitor praised him for his pious and quiet life, he said: "What talk is that? Do not come and obscure Jesus from me. My works I throw behind me, but my face is turned to Jesus alone."





THE CHURCH OF SWEDEN IN THE NINETEENTH CENTURY,

VIII. *Johan Olof Wallin and Henrik Schartau.*



ARCHBISHOP JOHAN OLOF WALLIN was the greatest and most spiritual hymnist of the Church of Sweden in the nineteenth century. He was a noted preacher, a famous orator, who appeared on many solemn occasions, a noble philanthropist, and an influential and highly honored churchman. Wallin's psalms give character to the present Swedish Psalm book, and many of them will certainly be cherished as the most beautiful pearls in all revised editions of this book. Beautifully does the renowned poet, Bishop Esaias Tegnér, in his great poem "The Children of the Lord's Supper" thus allude to Wallin and his psalms:

"and with one voice
Chimed in the congregation, and sang an anthem immortal
Of the sublime Wallin, of David's harp in the North-land."

Johan Olof Wallin was born in 1779, at Stora Tuna, Dalarne. In spite of illness and poverty, he was able to pursue studies at Falun and Västerås, and received the degree of Doctor of Philosophy at Uppsala in 1803. He was ordained to the ministry in 1806; served as acting professor at Carlberg, and as pastor at Solna; received the degree of Doctor of Divinity in 1809; became a member of the Swedish Academy in 1810; dean of Västerås, 1816; pastor primarius of Stockholm, 1818; and was archbishop of Sweden from 1837 until his death in 1839.

Of his many preferments Wallin himself said: "My stay at Carlberg was the happiest time of my life. Afterwards came success, and the days of joy were gone." One of the reasons for his lack of happiness was the precipitate breaking of an engagement to a charming young lady and his marriage soon after to another lady, the daughter of a rich manufacturer. There was in his personal makeup a marked disharmony owing partly to temperament but still more to the prevailing struggle between dominant rationalism and rising orthodoxy. Longing for eternal rest, Wallin seems to have found comfort in hard and steady work, and, to the strains of his divinely attuned harp, hopefully he sang:

“O my soul, thy wing ascending,
Yet on Salem’s mount shall rest;
There, where cherub harps are blending
With the singing of the blest,
Let thy note of praise and prayer
To thy God precede thee there,
While e’en yet a care-worn mortal
Still without thy Father’s portal.”

(J. O. Wallin, Augustana Hymnal, No. 158: 4.)

Immediately after coming home from the death-bed of Wallin, his intimate friend, Professor Erik Gustaf Geijer, the Swedish historian, wrote about him: “A light is extinguished in the kingdom of Sweden; but a restless, perhaps too restless, heart has found eternal rest. He is happy.”

Let us all thank God for the great part Wallin has taken in the formation of our present Psalm book. As a substitute for the old Psalm book of 1695 there appeared at the Centennial Jubilee of 1793 a “Collection of Sacred Hymns for the Swedish Church,” and at the same festival, according to the expressed wish of the clergy, a committee was elected to edit a new collection of church hymns for that purpose. The clerical division of parliament in 1809 gave a new Catechism and a new Book of Worship to the Swedish Church and also desired to present a new hymn book on probation. Under the guidance of God the latter project was prevented by Wallin, on the plea that a

number of the hymns were rationalistic and of no poetic merit, the committee having adopted some of his own hymns without his consent or approval. He was even then recognized as a master of secular poetry. In 1807 he had begun to publish collections of new and old hymns, the latter revised. Wallin was afterwards commissioned to edit a new collection of psalms, which was first published in 1816, and, after having been revised by him, was adopted by the clerical members of the parliament in 1818. This collection authorized in 1819 by the king, is the present Psalm book of the Church of Sweden.

The Swedish Psalm book of 1819 is chiefly the work of Wallin. Of its 500 psalms 128 are original with him, 23 are translated and 200 are old psalms revised by him. It is a deplorable fact that our Hymnal has only seven of Wallin's own psalms. Who will enrich our Synod by adding others? Provost Henrik Schartau, a very conscientious and strict dogmatical critic of the Swedish Psalm book, has divided its new psalms into five different groups according to their contents and inner value. In the foremost group, consisting of 33 psalms, which in his opinion "bear witness of Biblical insight and a vocation for sacred poetry," he places the following psalms of Wallin, numbers 131, 139, 145, 153, 159, 184,

199, 210, 212, 224, 237, 300, 326, 357, 421, 432 and 495. To the same group ought certainly to be reckoned the following original psalms of Wallin, numbers 55, 56, 68, 172, 285, 415, and 484. It has been justly said that old hymns revised by Wallin are improved in almost every instance. This is notably the case with numbers, 51, 52, 60, 76, 77, 84, 107, 123, 138, 152, 154, 160, 167, 192, etc., and especially No. 124.

J. O. Wallin had several congenial and active fellow-laborers who contributed to the completion of his psalm book by their own original psalms and by criticising and remodeling old as well as new ones. Prominent among them were: *F. M. Franzén* (†1847), by a fellow poet styled "the sweetest singer of the Northland." He was born and educated in Finland, and was chosen bishop of Hernösand in 1834. Franzén is the author of 23 truly excellent psalms (six of which are to be found in our Hymnal). *E. G. Geijer* (†1847) contributed 8 original psalms to the new psalm book; and *S. J. Hedborn* (†1849), pastor at Askeryd in the diocese of Linköping, contributed 6 original psalms: No. 3, 69, 158, 243, 362, and 407.

Our Swedish Psalm book has been very highly esteemed and praised by eminent German hymnographers. Dr. Mohnike in his "Hymnologische Forschungen" says: "This is undoubtedly the



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most excellent psalm book in the whole Evangelical Church, and if translated, it would be the Psalm book for all Christian people." This appreciation is endorsed by Drs. Albert Knapp, Philip Wackernagel, and others. Dr. Knapp adds: "The Biblical contents are clothed in the most beautiful language, and Evangelical Germany has nothing like it." It must, however, be conceded that not all the psalms have equal spiritual and poetical value, and that revisions have been and are now necessary. Wallin himself was conscious of this and complained of the fact that he was not allowed all the time he needed for accomplishing his work to his full satisfaction. Quite a number of old and new Swedish psalms are used in the Finnish, the Norwegian and the Danish Psalm books, and ten of our original Swedish psalms are translated and adapted in Paul Kaiser's fine collection, *Ein neues Lied* (Gütersloh, 1902). It is greatly to be regretted that only a few of our best Swedish psalms have been translated into English and used in English Lutheran churches. Dear young friends, do you really love our Swedish psalms? In bygone days your fathers and mothers have in them found life, consolation, joy and spiritual help, and by the grace of God they will be helpful to us all.

Besides his psalms Wallin composed a number

of other poems, both sacred and secular. Prominent among the former is his great poem "The Angel of Death," which has been translated into English in several versions. This poem, written in 1834, during the time of the cholera epidemic in Stockholm, begins with the pathetic words:

"Ye Adam's children, of earth engendered,
And doomed once more to return to earth,
To me, to death, are ye all surrendered,
Since ever sin in the world had birth."

Wallin was reputed a most powerful and eloquent preacher. Gifted with a fine voice and a manly appearance, he made a strong and telling appeal to the moral and religious feelings of his hearers. But his sermons are not equal to his psalms, and he was more of an orator than an evangelical pastor. One of his most renowned sermons or orations was his address at the first meeting of the Swedish Bible Society in 1816, when he severely arraigned the infidelity and godlessness of his time. Another and perhaps still more celebrated oration was that delivered at the consecration of the new cemetery at Stockholm. Wallin died June 30, 1839, and was buried in that cemetery. About 50,000 people attended the burial.

In all Swedish Lutheran churches is sung on Christmas morning Wallin's beautiful psalm:

“Var hälsad, sköna morgonstund” (“All hail to thee, O blessed morn!” Augustana Hymnal, No. 13). The third verse is a glorious confession of our Saviour, true God and true man:

He tears, like other men, will shed,
 Our sorrows share, and be our aid,
 Through His eternal power;
 The Lord's good will unto us show
 And mingle in the cup of woe
 The drops of mercy's shower;—
 Dying,
 Buying,
 Through His passion,
 Our salvation,
 And to mortals
 Opening the heavenly portals.

Henrik Schartau was born in 1757, in the city Malmö. In his early youth he lost his parents and was, together with seven younger brothers and sisters, adopted by an uncle, who paid the expenses of his education at the university of Lund. At the age of twenty-one he attained the degree of Ph. D., and was ordained in 1780. After five years of ministerial service in the diocese of Kalmar he became second assistant pastor at the cathedral of Lund, and eight years later first assistant. Being also a rural dean since 1813, he continued his life work in this position until his peaceful death in 1825.

His posthumous “Letters” give the following

information about Schartau's conversion. His childhood and youth were passed at a time when rationalism and a frivolous life enveloped the Church as a thick cloud. In 1778 he began to read the devotional writings of Christian Scriver, and was thereby gradually led to study the Bible and forsake the vain pleasures of the world. Awakened to a spiritual longing for the Lord's Holy Supper, Schartau attended a communion service, which by the grace of God became the turning point in his life, although the preparatory sermon was very poor. He felt himself entirely lost and damned during the words of the Confession: "If Thou shouldst judge according to Thy justice and our sins, we have deserved eternal condemnation." But during the absolution he received full assurance of the forgiveness of all his sins for Christ's sake, "because of the bloody atonement of Jesus, as confirmed in the Holy Supper, with His atoning blood, shed for us." "From that time," says Schartau, "I have by the power of God been kept unto salvation, in spite of many deviations and much stumbling."

God's wonderful guidance at his own conversion may have some connection with his advice to anxious souls, that they should implicitly submit themselves to the guidance of the Holy Spirit and not hinder or destroy His work by their



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human interference. This is certainly good advice; but it ought not to be used as a cover for spiritual indolence and indifference. His own wrinkled and pale face bore testimony to the fact that Schartau himself had fought many a hard spiritual battle.

His temporary acquaintance with the Herrnhuters Schartau characterizes as an aberration; and upon discovering that some of their tenets obviously departed from the truth as revealed in the Word of God, he soon left them. When, some time afterwards, he examined some sermons written by himself during that period, "he was amazed at the spiritual emaciation which this delusion had brought into his whole method of teaching, and he understood that he could not long have been kept in a state of grace, had such a condition continued in his teaching and in his heart."

From that time Schartau became a theologian of the Biblical school nearest akin to that of A. Bengel and M. F. Roos, whom he esteemed very highly. Perhaps on account of his own spiritual training, he dwelt particularly on the third article of the Apostles' Creed. And as a true pastor, wishing to be judged by God as "rightly dividing the word of truth," he always showed himself careful to lead his flock to a true knowledge both of themselves and of the grace of God.

In his "Letters" Schartau says: "Sincerity and truth are the most necessary qualities in those who are sent by God to teach their fellow men." Both were characteristic of Schartau himself. Sincerity and love of truth were the principal traits of his personality, and they made him a good and trusted pastor. It may further be said, that as these traits were in him united with fine dialectic gifts and a dislike for Moravian sentimentalism, he was naturally inclined to cultivate intellectual power and suppress the feelings. His care of souls was notable not only for its Scriptural and psychological insight, but also for its disdain of foolish tenderness and mere emotion.

A certain intellectualism, coupled with earnest pastoral care, is obvious in Schartau's catechisms, of which he has written one for school children and two for confirmation classes. The last, that of 1804, begins with the following questions and answers: "To what purpose should a young person in the first place use his understanding when he has begun to understand and consider things?" "He should learn to know God, who has given him understanding and reason." — "Do the young thus generally consider what it is to learn to know God?" "No, in the first place we learn what is useful for this life, and afterwards we turn our thoughts to vanity and sin."

Because of his penetrating power of reasoning, his sense of order, and his deep experience in the mysteries of the Word of God and of the human heart, Schartau was a talented and successful catechist. His famous catechizations were held in the Lund cathedral every Friday morning at eight o'clock, and on these occasions the whole spacious chancel was filled with attentive hearers, young and old, learned and unlearned, from town and country, from the university and the shop. Schartau always prepared himself conscientiously for this work, and everybody could understand his questions, because he used plain language and such religious expressions as were derived directly from the Bible and the writings of Luther.

By the grace of God and under the guidance of the Holy Spirit the blessed fruit of such faithful work soon appeared. Several persons who elsewhere had in vain sought peace with God, received it through the catechetical instruction of Schartau. Especially must this have been the case with many of his confirmation children, among whom he labored with diligence and faithfulness. He did not wish that his catechisms should be used for recitations, or that other teachers should follow his method. Very unfair also is the oft-repeated slander that "Schartau ministers slavishly follow his books." If that has been

done by some poor imitators, it is certainly not the fault of Schartau.

Schartau was a diligent and zealous preacher. He preached in the cathedral every Sunday and, from 1821, every Wednesday morning. During the Lenten season he preached on Christ's passion, usually twice a week, both in the cathedral and in the two rural churches belonging to his charge, besides preaching alternately to those congregations every Sunday. At first, his evening services were sparsely attended, but during the last twenty years the great cathedral was filled with attentive and devoted hearers. Because Schartau avoided all hyper-evangelical extravagances, some of his critics have considered his sermons legalistic and unable to bring the needed comfort to anxious and troubled souls, but on the contrary it must be said that his sermons and addresses are evangelical testimonies and pastoral directions very helpful to souls earnestly seeking their eternal salvation. In one of his sermons Schartau has justly said of himself: "I have also preached the Law, not that any one should be justified by the deeds of the Law, nor that I have tried to keep the contrite hearts under the threats of the Law; but I have preached the Law as a tutor to bring men to Christ."

Schartau preached *ex tempore* from more or

less detailed, but always carefully prepared, sermon outlines. Most of his extant sermons and outlines have been published in several editions, and are still diligently read by earnest Christians especially in the southern and southwestern provinces of Sweden. A good English translation of Schartau's "Femton predikningar och ett Skriftermålstal" (Fifteen Sermons and one Preparatory Address for Communion) would be a highly valuable addition to our homiletical literature.

A characteristic feature of Schartau's spiritual instruction is his constant admonition to his friends and hearers that they should shun, not only all sins, but all temptations to sin, and therefore avoid all prying religious curiosity and reading of promiscuous devotional literature. He wanted them to read the Bible in its entirety and in order, with prayerful attention and diligence. The books of M. Luther, J. Arndt, J. A. Bengel, M. F. Roos and A. Nohrborg were, however, recommended by him to be read besides the Bible.

As might be expected from reading his Catechisms and sermons, Schartau was a faithful pastor. He never neglected to visit the sick, the aged, and the poor. His advice was sought by a multitude of persons who desired peace for their troubled hearts and consciences. In all his ministerial services he was a faithful and wise stew-

ard of the Lord, ever giving to His household their portion of spiritual food in due season according to their different individual states of soul.

Schartau's "Letters on Spiritual Topics" (Bref i andliga ämnen) are still a valuable treasury of wholesome, discreet counsel and admonition. They offer guidance in dealing with troubled consciences, being written confidentially to young pastors, students, mechanics, and nearly all kinds of people. As an example of the merit of these counsels, worthy of being faithfully practiced, we quote the following: "Let no man be backward when receiving anything from the Lord, but boldly accept what is being offered. Having received something from the Lord, a person should act cautiously and not rashly, lest he lose what he has received."

Similar to this advice, and incidentally revealing his own personality and general conduct, is the following answer given in one of Schartau's catechizations: "When a believing Christian, aware of the stern and vigorous precepts of the Old Testament, has before his eyes the Saviour's atonement and justification, as revealed in the New Testament, while the Israelites in the Old Testament had but a dim view of the promised Saviour, he should unite the carefulness, solicitude, and seriousness of the Old Testament with

the boldness, liberty, and joy of the New Testament."

Sincerely attached to the Lutheran Church, the friends of Schartau may be called orthodox pietists. They have never detached themselves from the Swedish Church to form groups of their own; on the contrary, they prefer to live and labor in the Church, for the Church, and by the means of grace given to the Church.

Trusting in the abounding merit of Jesus Christ, Henrik Schartau departed in peace from bodily sufferings and many calumnies, which by the grace of God he had patiently endured. On his tombstone in the old cemetery of Lund are engraved the following words, characteristic of Schartau as teacher and pastor, Jer. 17: 16 (according to the Old Swedish Bible translation): "As for me, I have not deserted Thee, my Shepherd, neither have I desired the praise of men; Thou knowest that which I have preached is right before Thee."





IX. *Carl Olof Rosenius, Peter Wieselgren,
and Peter Fjellstedt.*



ARL OLOF ROSENIUS, the noted lay preacher, deserves to be remembered among the teachers of the Swedish Church, for he was certainly a chosen instrument in the hands of God for bringing about the mission movement within that Church from the middle of the last century. Many are the souls that ascribe their spiritual awakening to his preaching or writings.

Carl Olof Rosenius was born in 1816, at Ny-sätra, Västerbotten, where his father, a zealous preacher, was assistant pastor. At the age of fourteen Rosenius experienced a decisive spiritual awakening while reading that excellent book, "The Mirror of Faith" (Trosspegel), written by Dr. Erik Pontoppidan, the Danish bishop. Especially did the following words on the second page impress him deeply: "A man may show great industry in his office, great steadfastness in his words and deeds; he may know the whole Bible,



CALL OF GEORGE FOSBERG

admit and acknowledge its whole contents, courageously and faithfully confess the true doctrine, yea, even seal it with his own blood, and also, if the state of the Church demands it and it is God's will, do wonders in the name of Jesus; yet none the less go to hell and be destitute of the characteristic of the children of God, which is nothing but the justifying faith."

In 1838 Rosenius took his bachelor's degree in Uppsala and began to study for the ministry, being at the time troubled by the worldliness of his fellow students. When in the following year, being then a private tutor, he fell into doubts concerning the divine origin of the Bible, he sought comfort from a Methodist preacher in Stockholm by the name of George Scott. By his aid Rosenius overcame his doubts and he now became lay assistant to Scott. During the spring and summer of 1841, while Scott was traveling in England and America, collecting money for his English church in Stockholm, Rosenius preached in that church on Sunday evenings to the edification of great crowds.

From 1842 until his death Rosenius edited "Stockholms Missionstidning," and in the same year, together with Scott, he began the publication of a monthly periodical called "Pietisten" (The Pietist), which soon received some 5,000 sub-

scribers. Reverend Scott's sojourn in Sweden, however, did not last long. Excited by an exaggerated report that while in America Scott had spoken in derogatory terms of the religious and moral conditions in Sweden, on Palm Sunday, 1842, an angry mob broke into his church and drove him from the pulpit. As the police could not, or would not, protect him while preaching, the English church was closed, and Scott left Sweden. Rosenius then became the sole editor of "Pietisten" and leader of "the little flock of awakened and believing souls" in Stockholm.

Through the influence of Scott The American and Foreign Christian Union called Rosenius to work as its missionary in Sweden. He accepted the call and received a yearly salary as long as Dr. Baird, known as a zealous temperance worker, was the secretary of the Union. During the succeeding ten years Rosenius held religious meetings (conventicles) in various homes and in hired rooms, mostly in "Brödrasalen," which belonged to the Herrnhuters, with whom he associated himself. Among the clergy especially this activity of Rosenius aroused opposition, and his enterprise was severely criticised from several pulpits. The American Union worked, however, not in the special interest of any certain denomination, but for the awakening of people of America and of

several European Protestant Churches to a better Christian life and greater zeal for the upbuilding of the kingdom of God. Scott had not engaged in any proselytism in Sweden in behalf of the Methodist Church, and Rosenius dissented so far from the peculiar doctrines of that Church, that his adversaries have charged him with leaning toward hyper-evangelism during this time.

After the shameful demonstration against Scott there were many in Stockholm who bitterly opposed the Pietists, in Sweden called "läsare" (readers) for their diligent reading of the Bible and the books of Luther. The conventicles were often disturbed by abusive crowds who would even go so far as to throw stones, and Rosenius himself was sometimes seriously threatened. After one such tumult Rosenius was brought before the police magistrate, who at last declared that the conventicles could not be forbidden as long as no false doctrine was preached, and the public peace was not disturbed. It was especially through the evangelical activity of Rosenius that the parliament of 1856—57 repealed the unfortunate "conventicle law" of 1726, which forbade religious gatherings in private houses.

Rosenius preached to the individuals, not to the Church. He and his friends did not secede from the Lutheran Church, although they complained

of existing abuses in the Established Church of Sweden. Rosenius even tried to quiet the troubled minds of the Readers in Norrland. "It is easy," he wrote, "to find fault, to complain and to disturb people's minds, but it is not so easy afterwards to quiet and guide them. Let us, in this agitated time, act with due deliberation, think and talk with reason and moderation." He was once questioned by a Baptist: "How long do you intend to remain in the Established Church?" Rosenius answered: "So long as Jesus is there." The former questioned again: "But how long do you think that He will be there?" And Rosenius answered: "As long as men are there born anew, for that is not the work of the devil." In "Pietisten" and in tracts Rosenius warned against the Baptists, who had begun their propaganda in Sweden in 1849.

Partly through subscribed gifts and partly through loans and the sale of shares, money was raised in 1854, by which the English church was bought from the Methodist society. From 1857 this church, now named the Bethlehem church, was used by Rosenius for prayer meetings and conventicles. Here he served as lay preacher until his death, great crowds gathering around him, listening devoutly to his preaching of unmerited grace in Christ Jesus. Here also he gently and earnestly pleaded with many individual sinners



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to repent and believe the sweet gospel of free grace, summoning them with the call: "Come to Jesus, just as you are." In his preaching as well as in his writings, how often and how aptly Rosenius interspersed powerful quotations from the writings of Luther!

This evangelical revival contributed to the organization in Stockholm, in 1856, of "Evangeliska Fosterlands-Stiftelsen" (The Evangelical National Institute), of which the zealous Pastor H. J. Lundborg was the founder and Baron J. Alströmer the first president. Its first executive committee was made up of the following, Lector P. M. Elmlad, Pastor H. J. Lundborg, Dr. A. F. Melander, and C. O. Rosenius. In 1858 the latter became the principal overseer of the activity of the Institute's colporteurs, that is, laymen traveling around in the country to distribute religious tracts and to make evangelical addresses. Through the organization of "Evangeliska Fosterlands-Stiftelsen" the labor and responsibility of the Inner Mission work was lifted from Rosenius' shoulders, being removed from one single individual to many like-minded and efficient men, working together for the spiritual welfare of the fatherland. Fosterlands-Stiftelsen began by publishing devotional tracts and books and distributing them throughout the country through its

colporteurs. Besides, it soon published various Lutheran standard works, such as, Luther's "Kyrkopostilla," Luther's "Större utläggning öfver Pauli bref till Galaterna," Rambach's "Kristus i Moses," Gezelius' "Bibelverk," etc.

Foreign Mission work was begun by Fosterlands-Stiftelsen in 1862, and Rosenius' "Missions-tidning" became its official organ. Rosenius himself, the experienced, sympathetic and influential lay preacher, assumed the duty during all his remaining years of corresponding with the Institute's colporteurs. When necessary, he instructed them as to their work and visited places where dissensions had been caused by their activity.

In the interest of Fosterlands-Stiftelsen's mission work throughout the country and upon urgent calls from different local mission societies and personal friends, Rosenius undertook several extensive journeys both to the northern and the southern provinces of Sweden. Wherever he went he preached Christ crucified to great and attentive audiences, glorifying the full, vicarious and complete atonement won for all sinners by His blood and His death on the cross. In the true spirit of Paul and Luther, he preached also the Law as our "Schoolmaster to bring us to Christ, that we might be justified by faith" (Gal. 3. 24). He accentuated the necessity of sanctification, and, like the

old Pietists, he was anxious that no Christian should live in sin while exulting in grace and Christian liberty.

Such true proclamation of free, abundant and unmerited grace is always needed. It was greatly needed in those times, and it has brought spiritual blessings not only to our Mother Church, but even to our dear Augustana Synod. In their preaching some of the followers of Rosenius, however, addressed themselves too much to the feelings of their hearers. Those who expressed joy over the free grace they too readily declared saved and the children of God. When, in his humility and fear of flattery, Rosenius called himself "a great sinner," this true description of a believing Christian was adopted by many who only imitated his words, having no true experience of the war between the Spirit and the flesh. Commenting on Psalm 103, he said: "When a man talks about his great weakness and his many defects but at the same time is contented and proud — oh, what a painful sight, what a loathsome voice."

That Rosenius was no partisan, that he scorned praise and frowned on self-righteousness, may be gathered from the following, told by his old friend Dr. C. A. Bergman of Vinslöf. "When in the last year of his life and for the last time Rosenius visited the parish of Vinslöf, he preached, to the

astonishment of all, with great power to a large audience in the parish church. Returning to the parsonage after the service, tired and weak, he was met on the porch by a farmer, P. Swensson of Wanneberga, who had known him previously and who now wished to greet him specially. 'This is the man,' I said, 'who changed his distillery into a meeting house for prayer, and in that hall you preached ten years ago. Now he has transformed his whole house into a preparatory school for young men who are to be sent to Johannelund (the Foreign Mission school of Fosterlands-Stiftelsen).' 'Well,' he said in a faint voice, 'pray to God for grace and pardon for that good work!'

C. O. Rosenius was one of the first members of "Sällskapet för beredandet af en Diakonisseanstalt" (The Deaconess Institution Society), organized in 1849. The Deaconess Institution, especially under the wise leadership of the pious Dr. J. Chr. Bring, 1862—98, has been a source of great blessing to the church life of Sweden.

The circulation of "Pietisten" and the value of its contents increased year by year. Its early volumes were reprinted, and in this reprint everything was omitted that might be considered not strictly and genuinely Lutheran. Many of Rosenius' beautiful religious songs were printed with popular melodies composed or collected by Oscar

Ahnfelt, a lay preacher, who in the Bethlehem church and elsewhere sang them to the accompaniment of his harp. Together with similar hymns they were published by Ahnfelt in his "Andeliga Sånger" (Spiritual Hymns) and were frequently sung in homes and conventicles. The profound Scriptural explanation by Rosenius of the Epistle to the Romans appeared as articles in the last volumes of "Pietisten" and was published separately in two volumes. This popular commentary, written "for edification in faith and godliness," is his mature and best literary production and a splendid gift to the Swedish Lutheran Church for all coming times. Rosenius' Explanation of the Epistle to the Romans, together with his "Betraktelser för hvar dag i året" (Meditations for Every Day in the Year), are diligently read and highly valued in many homes not only in Sweden but also in the Augustana Synod. These books deserve to be used even more extensively and attentively than they are at present. It is a great misfortune that after the death of Rosenius the editorship of "Pietisten" was left in the hands of P. P. Waldenström, who since 1872, in "Pietisten" and his other writings, has contradicted the Biblical and Lutheran doctrine of Christ's atonement.

On a visit to Gothenburg in 1867, Rosenius,

while preaching in St. John's church, suffered a stroke of apoplexy and was carried from the pulpit by his brother, Professor Martin Rosenius, and Doctors Wieselgren and Fjellstedt. His left side was paralyzed, but after a few weeks' care at a sanatorium he was able to undertake a voyage to his home in Stockholm. His strength apparently restored, he began to preach again, his last sermon being on the text from the 53rd chapter of Isaiah. A new and violent stroke of apoplexy, however, ended his blessed life on the 24th of February, 1868, and four days later Bishop A. F. Beckman conducted the burial service with a heartfelt sermon on Rev. 14: 13, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

The venerable Doctor *Peter Wieselgren*, dean of the cathedral of Gothenburg, was the foremost, and one of the noblest, promoters of Christian temperance reform in Sweden. He was born in 1800, the son of pious parents, at Vislanda, Småland, and began his studies at the grammar school of Växiö. There he experienced a spiritual awakening and tried soon afterwards to lead others to Christ and to a better life. Thus in 1819 he, together with five fellow students, organized the first temperance society in Sweden. The follow-

ing two paragraphs of its constitution are worthy to be remembered: "We will also encourage one another to be steadfast in the faith and to increase in the knowledge of the Lord. Mindful of our own faults, we will practice forbearance toward one another, and pray to merciful God for forgiveness. We also renounce, each one for himself and without burdening the conscience of others, all use of intoxicating liquors as detrimental to health and apt to be pernicious if persisted in." In 1820 Wieselgren became a graduate student at the university of Lund. Having earned the degree of Ph. D. in 1823, he became assistant professor of esthetics the following year, and in 1830 acting university librarian.

At the university Wieselgren was fascinated both by the instructive and thorough catechisation conducted by Schartau in the cathedral and by the renowned Tegnér's genius as manifested in the lecture room. Wieselgren himself was known as a popular instructor, but from childhood he had desired to become a preacher, and, having first tried in vain to be sent as a missionary to Japan, he was ordained in 1833 as a minister of the gospel. His first pastoral charge was at Västerstad, where he found gross ignorance and vice fostered by general drunkenness and idleness. Courageously he took up the work of an evangel-

ical reformer among his parishioners, preached the gospel of Christ in its simplicity and purity, and tried to co-operate with the better element of the parish. When he afterwards addressed himself to some men of influence for co-operation in organizing a temperance society, the plan miscarried, although such a society had been organized in Stockholm by Samuel Owen as early as 1831. Wieselgren then turned with his temperance reform directly to the common people. Among them he distributed Bibles and devotional books, preached and catechized, and induced his parishioners to erect school houses.

On account of his earnest work Wieselgren at first made some bitter enemies, so that even his life was in peril. But he was not afraid, feeling assured that nobody, contrary to the will of God, could do him bodily harm. He continued to admonish the ungodly, to comfort penitent sinners, and to help those who were in need and distress. By the grace of God a new spiritual life was awakened in his parishes, and within this territory Wieselgren in 1836 organized The Temperance Society of Västerstad, with himself as president. The society was organized with 80 members, but after a year it numbered 1,500 members, the beneficial effects of such an organization in the community becoming at once apparent. The

principle adopted by the society was that total abstinence from intoxicating drinks was the best means for abolishing their use and the consequent misery. Those who joined the society were required to sign a pledge to abstain from all personal use of intoxicating drinks and to promise not to offer, give, manufacture, or sell such drinks to any person under any circumstance whatsoever.

Naturally sympathetic and tender-hearted, Wieselgren had a wonderful gift for pleading with fallen young men about their spiritual and temporal welfare. How earnestly he portrayed to them the deep misery of the prodigal son! How tenderly he depicted the free and unbounded love the penitent returning prodigal would receive from the heavenly Father for Christ's sake! In His mercy God blessed the endeavors of His faithful servant. The temperance reform spread rapidly over the whole province of Skåne, Professors Thomander and Florman, Pastors Ahnfelt, Kalenberg, Hasselquist, and other friends being promoters of the new movement. From Skåne it soon spread over the other provinces of Sweden, as far as Helsingland, where among others Pastors Sefström and L. P. Esbjörn held temperance meetings. In the report for the years 1838 and 1839 The Swedish Temperance Society states that no

less than seventeen societies were the result of Wieselgren's work, and that during the last years 30,000 persons had joined the temperance societies, mostly in places where he had preached temperance. In 1838 he traveled for a period of six weeks in the southern provinces of Sweden, presenting the temperance cause to more than 25,000 people. The most remarkable of these meetings was that of Madesjö, Småland, where several thousand persons from more than 30 congregations were gathered. And it was by his courage and eloquence that the temperance cause was saved at the general meeting of temperance societies in 1841 at Jönköping, when other leaders despaired and were absent.

During the year 1840, Wieselgren, sacrificing strength, time, and money, traveled about 2,000 miles, mostly over difficult country roads, and spoke to more than 60,000 people. Of that journey a contemporary account gives the following graphic but trustworthy description: "The newspapers are full of descriptions of how Pastor Wieselgren travels from town to town, delivering temperance addresses, converting drunkards, and preaching the gospel to all men. Generally people show their appreciation of his great talent, his flashing eloquence and enthusiastical zeal. His journey is a veritable triumphal procession.

Wherever he travels the brandy bottles come tumbling down, and the saloonkeepers are frightened. In some places you may, however, hear some cold and self-important men talk about his eccentricity, averring the temperance cause might be advocated with more temperance. It may be acknowledged that at times he did not rightly adapt the address to his audience. It even appears that he came near being treated in Uppsala as the Apostle Paul was treated in Athens. But those were exceptions to the general and just admiration accorded him in the whole country for his eloquence and patriotic zeal."

The good cause of temperance continued to prosper, and in 1847 there were in Sweden 420 separate temperance societies with 100,700 active members, mostly farmers and workingmen. From that year the temperance movement languished, partly because the first enthusiasm was gone, partly by reason of the unsettled conditions of that time, partly also because Wieselgren was unable to take as active a part in the campaign as formerly. All temperance legislation in Sweden dates from Wieselgren's temperance movement.

King Oscar I., who favored temperance reform, in 1847 appointed Wieselgren pastor of the large city parish of Helsingborg. There he preached, catechized, and visited the old, the sick, and the

poor; but at the same time he took an active part in the temperance work, in the Bible Society, and in the Foreign Mission Society, the latter organized in 1845, at Lund, by himself, J. H. Thomander, P. Fjellstedt, and others. He took a lively interest in the Scandinavian movement of that time, and continued his literary work, writing temperance literature, editing, together with others, "Biografiskt Lexicon," and re-editing the first part of his work, "Sveriges Sköna Litteratur." Wieselgren extended his activity to Stockholm, where, on an urgent call from Inner Mission Society, he preached during May, 1850, twenty-three times at different places to immense crowds of people. Some of these sermons were published in a book, entitled, "Tio Guds bud i Nya Testamentets förklaringsljus" (The Ten Commandment in the Light of the New Testament). In 1849 Wieselgren, together with Thomander and other friends, revised and published an edition of the Swedish Psalm book, that version being used in the Augustana Synod.

Wieselgren had won the love and confidence of nearly all his parishioners, when, in 1857, he was called to become dean of the cathedral of Gothenburg. He accepted the call at the urgent request of Thomander, who then exchanged that charge for the bishopric of Lund. For nearly twenty

years Wieselgren was dean of the great cathedral church of Gothenburg, accomplishing during that time a stupendous and blessed work, for which he obtained strength from the power of the love of Christ. Though advanced in years, he very often went to the city asylum as soon as he had completed the morning service at the cathedral. At this asylum, where the most wretched people found temporary lodging, he preached the gospel to them in a crowded room, infested with vermin and permeated with malodorous vapors. In the afternoons he was very often seen in the outskirts of the city, visiting the homes of old and sick people and speaking words of comfort and cheer to them. His friends tried in vain to induce him to stay at home and take needed rest. But the dean answered: "After my experience, can I do otherwise than I am doing? The hour in which I am called may be just the one when the Lord needs me. Have I any reason to doubt the power of the Lord to give me all the strength I may need for such a moment?"

In Gothenburg, then a city of 36,000 inhabitants, with 136 saloons, Dean Wieselgren always had the whisky interests to contend with. Drunkenness being at its worst on Sundays, he tried to stop the sale of liquors on that day and was successful in getting 8,800 persons to sign a petition

asking that the sale of liquor be prohibited on Sundays and holidays. The petition was not granted, but resulted two years afterwards in what is known as the Gothenburg system. In the temperance cause Dean Wieselgren always had the assistance of Consul Oscar Ekman, well-known to us as a benefactor of Augustana College. The dean was interested in all other enterprises for the moral and spiritual welfare of his countrymen. Thus, for instance, he often went down to the harbor and preached to emigrants, admonishing them to live a Christian life and join Lutheran Augustana congregations.

In Helsingborg several friends who sympathized with Dr. Wieselgren in his work used to gather around him, and at one of their gatherings, in 1849, T. N. Hasselquist, then pastor of Åkarp, in northern Skåne, and Pastor L. P. Esbjörn, then on his way to America, were present. When Professor Hasselquist visited Sweden in 1870, to bring with him future assistants in the pastoral work of the Augustana Synod, it was in the residence of Dean Wieselgren he gathered them, and from his home they departed with the good wishes and hearty blessings of the dean.

Dr. Peter Wieselgren died in Gothenburg in the year 1877, beloved and mourned by all who had learned to know him. According to the will of

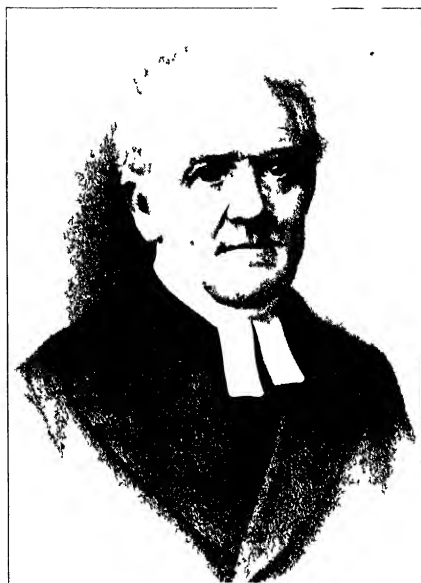
the deceased, the burial service was conducted without any necrology, by his friend Dr. Peter Fjellstedt.

Doctor *Peter Fjellstedt*, born in 1802, in the parish of Sillerud, Värmland, is the man who more than many others aroused in the Church of Sweden a live and active interest in the foreign mission cause. Having done arduous work as a missionary and teacher, first among the heathen in East India and afterwards among the Turks in Asia Minor, he promoted a universal mission spirit among the Swedish people by his strenuous efforts as traveling preacher and editor of missionary literature.

In a little tract entitled, "The Shepherd Boy," P. Fjellstedt himself wrote the story of his childhood and youth; and it is very touching to read how, sighing and praying to God, he walked afoot many miles to Karlstad, there to begin his studies for the holy ministry. During his first years at Karlstad, cold and hunger were his daily lot in his poor lodgings; but by his unusual diligence and marked linguistic ability he acquired friends through whose support he could at last take up studies for ministerial graduation at the university of Lund. Fjellstedt then preached several times. When one of his hearers in the anguish of his soul had consulted him to obtain assurance

of salvation, the young preacher realized that he himself was still spiritually blind. He tells of it himself in the following words: "Much depressed, I examined myself, and from my heart I wished that I could become a true Christian. All the air castles that I had built vanished before the beams of grace. The self-kindled light went out, and self-prepared food for the soul could no longer satisfy me. I began to suffer spiritual hunger, which was something new to me, and with the prodigal son I said: 'I will arise and go to my Father.' This I did, and the Lord met me with his fatherly love. From that time on the Lord Jesus has kept me from going astray."

Fjellstedt was ordained a minister in 1829. He could not resist his heart's longing to serve his fellow men who were in darkness and the shadow of death. As the Church of Sweden had no foreign mission field of its own he almost immediately requested and received a call from the English Church Missionary Society through the Evangelical Basel Missionary Society. Having prepared for his special calling by studies first in London and afterwards in Basel, he served the English Church Missionary Society for four years in the Tinnevely Mission in Southern India, partly as seminary professor and partly by preaching in the Tamil language to the heathen. After four



PETER ELLSTEDT

years of faithful service in India, Fjellstedt, by reason of broken health, was compelled to return to England. But he was very soon sent by the same Missionary Society to Asia Minor, and here, at Magnesia, near Smyrna, he did diligent work among the Mohammedans, especially by conversation and by distributing the Bible in Turkish. On account of the fanaticism both of the Turks and the Greeks, he met with little success. Accordingly, in 1840, Fjellstedt left the country of the Seven Churches mentioned in the Revelation of St. John.

During the next two years Fjellstedt assisted in revising the Turkish translation of the Holy Bible, and from 1842 to 1844 he was engaged in the service of the Basel Evangelical Missionary Society as its traveling preacher in Switzerland, Germany, and Sweden. From that time dates his blessed mission work in our old fatherland. In 1843, after his arrival in Sweden, Fjellstedt began his missionary journeys to different parts of the realm, and both on Sundays and week days he delivered stirring addresses in the churches, awakening and edifying thousands of souls, and interesting his hearers in the salvation of the benighted heathen.

The immediate result of his missionary work was the organization, in 1845, of the Lund Mission Society, with the bishop as its president and

H. Reuterdahl, J. H. Thomander, E. G. Bring, P. Wieselgren, etc., as directors. In the following year this society founded an independent Lutheran institute in Lund, headed by Fjellstedt, for fitting university students as missionaries. He accepted the call, although doubting the ability of the Lund society to support its institute and therefore desiring that the new society become a branch of the Basel society. Fjellstedt, however, devoted ten years of faithful activity to this mission institute. It was the first one of its kind in Sweden, and in 1849 it sent out its first missionaries, K. J. Fast and A. Elgquist, to China. Fast having been murdered by pirates, Elgquist returned home in discouragement. After such trials the Lund Mission Society ceased to be an independent body and became an auxiliary to the Leipzig Missionary Society. In the service of that society Alex. Ouchterlony and G. E. Lindgren in 1853 went from Lund to the old Tranquebar field in India, followed in 1855 by Dr. A. Blomstrand and S. Ryden. In the following year the Lund Mission Society transferred all its mission work to the Swedish Mission Society in Stockholm, to which city the Lund Mission Institute was then removed.

During the time Fjellstedt was rector of the mission institute in Lund he undertook extensive missionary journeys. In 1846 he preached 107

times at nearly as many different places. The following year he extended his travels into Norrland. Large and attentive audiences generally listened to his sermons and mission addresses. The country people especially manifested great willingness to embrace and support the foreign mission cause, and at many places societies were organized to support the Lund Mission Society. His own support Fjellstedt obtained from two monthly periodicals edited by him, namely, "Lunds Missionstidning" from 1846 and "Bibelvännan" from 1848. We may well add that during these years Fjellstedt took a lively interest in the spiritual welfare of those of his fellow countrymen who had emigrated to the New World. At the request of his friend Pastor T. N. Hasselquist, he recommended Pastors Erland Carlsson, O. C. T. Andrén, and Jonas Swensson, who, heeding the "Macedonian cry," accepted calls from newly organized Swedish Lutheran congregations in America.

But it was not only for the foreign mission cause that Fjellstedt pleaded and preached. He also advocated needed temperance and other moral reforms. In many places devout souls and also certain lay preachers entertained distrust, and even ill will, against the regular clergy; hence he tried sincerely to prepare the way for a sound

Christian church life and a better mutual understanding. To this end his blessed activity as author and editor contributed greatly.

In 1850 Fjellstedt began the publication of his popular and highly valuable "*Biblia med förklaringar*" (The Holy Bible with Explanations). This devotional and expository work, appearing first in parts, was afterwards published in several editions of three large volumes. This work is read and well known in many Swedish-American homes. In the same year he translated into Swedish Pastor W. Löhe's excellent "Gospel Postil," and in 1853 edited a new edition of "Concordia Pia," the Symbolical Books of the Lutheran Church. Among other books of P. Fjellstedt that deserve to be mentioned are "Bibliska betraktelser vid konfirmationsundervisning" (Bible Meditations at Confirmation Instruction), which appeared in 1863, and a treatise against the Waldenstromian delusion, "Hvad lærer Bibeln om försoningen?" (What does the Bible Teach Concerning Atonement?) which appeared in 1880. Many of Fjellstedt's meditations, sermons and addresses which appeared in "Bibelvännen" and "Lunds Missionstidning" are collected and republished in Dr. Fjellstedt's "Samlade Skrifter" (Collected Works), Stockholm, 1883.

In his autobiography the German professor and

scientist, G. H. v. Schubert, mentions that his friend P. Fjellstedt had learned to understand 26 different languages and could preach in 12 of them. From the university of Halle, Germany, Fjellstedt received the honorary degree of Doctor of Theology in 1853, at which occasion Dr. A. Tholuck presided. Instead of "Pastoralexamen," Fjellstedt published, in 1857, an academic treatise on "The Spiritual Priesthood and the Offices of the Church," which treatise he defended in a disputation at Uppsala university.

Dr. Fjellstedt's sermons and addresses are truly Biblical and Lutheran, and characterized by plain and clear language. On account of his missionary and pastoral activity, his great learning and his deep spiritual experience, he received calls from many different congregations. For two years he was pastor at Öfverum, Småland, and during the years 1864—72 he assisted his old friend Dean Wieselgren of Gothenburg in his assiduous pastoral work. During the summers of these eight years Fjellstedt made several missionary journeys in Sweden and abroad. In the meantime he revised his Bible commentary and edited his periodicals. Poor health compelled him to retire, and family connections led him to sojourn at the romantic Kornthal, Würtemberg, from 1872 to 1876. Even then he made two missionary journeys to

Sweden, and when his beloved wife, Christiana Schweitzerbart, died, he returned to his native land and took up his permanent residence there.

The Lund Mission Institute, which had been transferred to Stockholm, had Pastor P. A. Ahlberg as teacher for the first year. He afterwards founded his own mission school at Kristdala. It was later removed to Ahlsborg. The Mission Institute, however, did not receive the necessary support in Stockholm and was therefore removed to Uppsala in 1852. Under the name of "The Fjellstedt School" this Mission Institute was then changed to a school for educating and assisting future ministers, and as such it has prepared missionaries to India and Africa as well as a large number of pastors for the State Church of Sweden. A number of students from this school have also come to Augustana College and Theological Seminary.

After his return to Sweden in 1876, Dr. Fjellstedt passed his last years in this school of his, assisting its rector in leading the devotional services on Sunday evenings, and occasionally making journeys to friends and congregations at their invitation. He often visited the noble and benevolent Princess Eugenie and preached occasionally before the noble and deeply religious Queen Sophia and her invited guests. In a letter

to his daughter Fjellstedt said of one of these meetings, "The best and greatest blessing was that the Lord Jesus was present, yea, even as he was with the disciples at Emmaus."

On the fourth of January, 1881, this faithful and blessed servant of the Lord entered into the eternal Sabbath rest. His last audible words were: "Life, grace, and pardon for the sake of Jesus Christ." His intimate friend the dean of Uppsala, Dr. C. A. Torén, preached a funeral sermon full of cordial recognition of the blessed labors of the departed.

In his address at the reopening of the Luther Place Memorial Evangelical Lutheran Church at Washington, D. C., in 1905, Theodore Roosevelt, then president of the United States, said: "The Lutheran Church in this country is of very great power numerically and through the intelligence and thrift of its members; but it will grow steadily to even greater power. It is destined to be one of the two or three greatest Churches and most important national Churches in the United States; one of the two or three Churches most distinctly American, among the forces that are to tell for making this great country even greater in the future. Therefore, a peculiar load of responsibility rests upon the members of this Church. — — For material being, material prosperity, success in arts, in letters, great industrial

triumphs, all of them, and all the structure raised thereon, will be evanescent as a dream, if it does not rest on the righteousness that exalteth the nation."

If the Lutheran Church in America adheres faithfully to Christ and to her evangelical confession of justification by faith in Him, she will be the strongest bulwark against Romanism, sectarianism and infidelity. Let us Lutherans stand up for Jesus and His gospel; let us arise and follow Him to victory over Satan and the world! "Like a mighty army moves the Church of God: Brothers, we are treading where the saints have trod."

Blessed be the memory of our fathers, who have confessed the pure and holy gospel of Christ and bequeathed it to us as a sacred heritage! May the Lord bless and protect His Lutheran Zion, its congregations, its schools, and its mission work, that we also, like our fathers, be one in the Lord, be such faithful confessors of Jesus Christ, that He will confess us before His Father in heaven. Praise be to God, our heavenly Father, for all the manifold blessings graciously bestowed upon our Lutheran Church in this country and in our old fatherland.

Jesus Christ is the same yesterday, and to-day, yea, and for ever. Amen. Hebrews 13: 8.

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